

BAPTIST FACTS

AGAINST

Methodist fictions.

BY

A. C. DAYTON,

AUTHOR OF THEODOSIA ERNEST.

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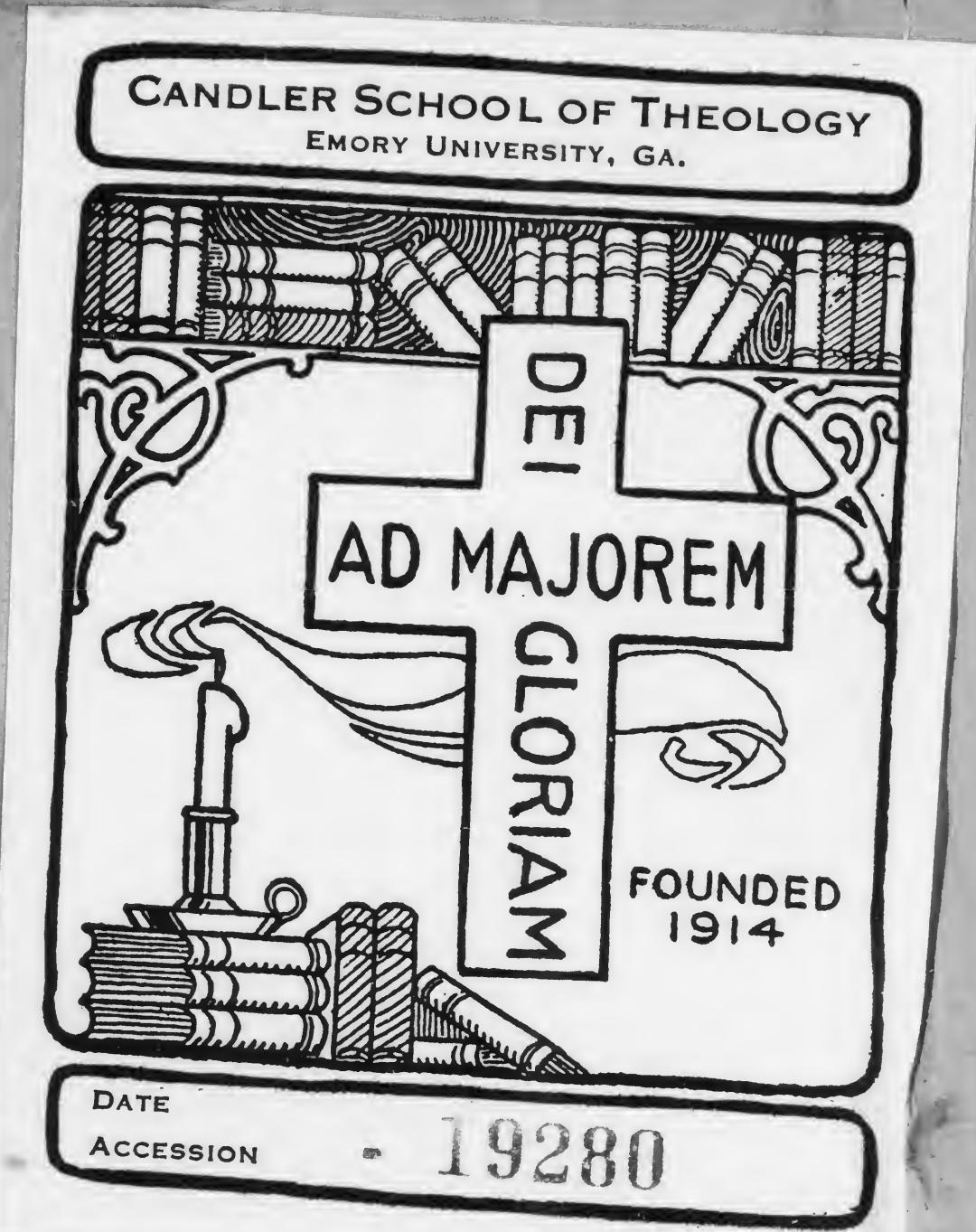
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# BAPTIST FACTS AGAINST METHODIST FICTIONS.

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## CHAPTER I.

Two Baptist ministers were ascending Look-out Mountain. When they were more than half way up, they stopped and turned to gaze at the beautiful landscape which was spread out like a map below them. Their conversation, however, was not so much concerning the scenery as about "the things of the kingdom;" and when they turned to the ascent again one of them said, "Bro. S. there ought to be a book which would present the main facts and arguments upon those points in which, as Baptists, we differ from other denominations, in connection with an attractive narrative, so that *they would be read.*" A few words more upon the subject passed, and then there was silence.

But the mind of the elder minister was busy with the plan for such a work. And the thought, suggested by the magnificent scenery of the Lookout, worked itself out some two years afterward in the volume known as "*Theodosia Ernest, or Ten Nights' Study of Scripture Baptism.*"

It was the design of the author in that work, to present reliable and well authenticated facts, and simple, logical and convincing arguments, in a plain, familiar, conversational style, and so mixed up with an attractive story that those who would otherwise have never examined the true reasons for our Baptist faith and practice, might be led to investigate them for themselves. The author intended and endeavored to give to the opposing arguments all the force which they could logically have. He stated them substantially in the words of the most eminent Pedobaptist authors, or endeavored to make them even stronger than he found them. No advantage is ever gained to the cause of truth by depreciating or misstating the argument of an opponent. It was the truth he sought to bring to view and fix upon the reader's mind. If, therefore, in any instance he misstated facts,

or misrepresented the arguments of others, it was done without any design to betray the truth, or do injustice to any advocate of opinions differing from his own. That he never fell into any error he would be sorry to say. From ignorance in some cases, and carelessness in others, he may have unconsciously done wrong to the truth of history or to the reasonings of an opponent. That he has done so, however, in any *important* particular, he has yet to learn.

“A member of the Alabama Conference” has published a book called “*Theophilus Walton, or the Majesty of Truth*,” in which many errors and blunders are charged upon the writer of *Theodosia*, and hard names and opprobrious epithets very freely applied to him. We did not think them deserving of any serious notice, until we found, by letters from diverse of our brethren in several different States, that the accusations of “Falsehood and Fraud” were actually disturbing the minds of even our personal friends. We then determined briefly to review the book, and expose the misrepresentations of its unknown author. We began the work, but sickness laid us and our plans aside

for many months. When we were able to resume our labors it was believed that the time when a simple *review* of Theophilus Walton was likely to be extensively read or greatly useful was passed. We therefore determined to enlarge our design somewhat, and to present to our readers in another form, with copious proofs, those *facts* which had been relied upon in Theodosia, and which had been disputed and perverted by this writer. Those who are interested in the inquiry will find in the ensuing pages a large amount of historical information, gathered from sources not easily accessible to most of our brethren, and so authenticated and established by references to reliable authorities and proofs, that they will hardly be again disputed.

As the various subjects introduced are not very systematically arranged, a copious index will be added, by which one can readily find the authorities upon any of the points referred to in the body of the work.

## CHAPTER II.

ON THE SCRIPTURAL USE OF THE WORD  
“BAPTIDZO.”

OUR object in this chapter will be to present one of the *errors*, not to call them by a harsher name, which must cast such a shadow of suspicion over all the statements made in the work to which we have referred, for which the most unquestionable authority is not given, as to cause the reflecting reader to receive them with the utmost caution. It is indeed one peculiarity of this book, that it *abounds* in misstatements of simple facts. That this assertion may not seem to be without foundation we call attention to the following:

On page 48 we read :

“For if *immerse* should be used indiscriminately, sometimes for the ordinance, sometimes to express a secular action, why was not *baptidzo* used thus in the Greek? Is it not a significant fact that *baptidzo* is never used in the *New Testament* to express an ordinary, secular action? And is this a mere chance, if, as some say, the verbs are identical in meaning? Now I think you will see in a moment, that to

translate *baptidzo* by the same word which is used to render *bapto* would be positively contrary to the mind of the Spirit, and a profanation of the term. Unless we had an English word which could be appropriated to this ordinance, *and to nothing else*, there would be a moral necessity for transferring it, *to preserve the distinction which was made by God himself!* I wish you to bear this distinctly in mind, for we shall have a use for the fact in another part of this investigation."

Is it not distinctly stated here, that *baptidzo* is *never* used in the New Testament to express an ordinary secular action? And is not this assertion most evidently intended to impress the reader, that this word was, in the New Testament, "*appropriated to the ordinance and to nothing else*," and that we must consequently have some English word by which to render it, which is thus appropriated and has no other sense? If this is not so, we cannot understand the language. And yet, in this same book, on page 265, we find this same Greek word *baptidzo* quoted from the seventh chapter of Mark, where in our version it is rendered "*wash.*" "*The Pharisees and all the Jews except they wash (nip-sontai) their hands oft, they eat not, holding the*

tradition of the Elders ; and when they come from the market, except they wash (*baptid-zontai*) they eat not." And on page 268, the author refers to Luke xi. 38, where the word is rendered in the same way,

"Thus the Pharisee mentioned in Luke xi. wondered that our Savior did not 'wash' before dinner, that is, *baptize* his hands before dinner—the baptism of the hands being customary before eating."

So we have in one place the bold assertion that the word is never used in the New Testament, except to designate the ordinance ; and yet, in the same book, two places are referred to, in which it has a common secular use and has no reference at all to the ordinance. We take it for granted that the man *intended* to tell the truth, but that a treacherous memory deceived him. Perhaps he had not yet found those two passages when he was writing the first part of his book.

## CHAPTER III.

IS IT TRUE, AS STATED IN THEODOSIA, THAT KING JAMES WOULD NOT PERMIT THE TRANSLATION OF THE WORDS BAPTIZE AND BAPTISM? OR DID THE AMERICAN AND FOREIGN BIBLE SOCIETY SLANDER KING JAMES.

On page 48 we find the following:

“Here is an extract from the Report of the Board of Managers of the ‘American and Foreign Bible Society,’ a Baptist institution which was formed by some Baptist members of the ‘American Bible Society.’ They seceded from this latter institution, because it would not consent to publish a *Baptist Bible* in India. Hear these Baptist Managers: ‘The evils which have accrued from the introduction of a single word, (viz., baptize,) *imposed by foreign influence and the bigotry of an earthly prince*, no human mind can compute. Nearly all the European versions subsequently made have been conformed to the principles adopted by King James’ translators; and thus a word has been perpetuated from generation to generation, *the precise meaning of which none but the learned could with certainty ascertain.*’”

This is denounced as a slander upon King

James by the American and Foreign Bible Society, and here is the proof.

On pages 50 and 51 we have what claim to be extracts from a book entitled "The Annals of the English Bible written by Christopher Anderson, a Baptist in Scotland."

"Up to the present moment, (the accession of King James,) the history of the English Bible had maintained a character peculiar to itself. Originating with no mere patron, whether royal or noble, the undertaking had never yet been promoted at the personal expense of any such party. But now, in regard to that version of the Sacred Volume which for two hundred and thirty years has been read with delight from generation to generation, and proved the effectual means of knowledge, holiness, and joy to millions, it may be imagined by some, as there was now another and a final change, that our history must at last change, or, in other words, *forfeit its character*. . . .

If because that a dedication to James the First of England has been prefixed to many copies, though not to many others; and if because not only historians at their desks, but lawyers at the bar, and even judges on the bench, have made most singular mistakes, it has therefore been imagined by any or many that the present version of our Bible was either sug-

gested by this monarch, or that he was at any personal expense in the undertaking, or that he ever issued a single line of authority by way of proclamation with respect to it, *it is more than time that the delusion should come to an end.*”

“Now, what do you think of that, Theophilus?”

“I confess, sir, that I am astonished. I have been told repeatedly by President Thomas and various other Baptist preachers, that King James not only originated the present version, but absolutely forbade the translators to render *baptidzo* in English.”

“Now turn to page 403, and you will find that he says the translation originated with Dr. John Rainolds, according to the account which the king himself gives of the matter. On the same page he says that the fifty-four translators were selected *for* the king, and not *by* him. On page 410, he says that the translation was *not* an affair of government, *not* a royal undertaking; and that he has searched in vain to find any evidence that the king paid the translators for their labor. On page 411, he says, quoting Dr. Symonds, that ‘the present version appears to have *made its way*, without interposition of *any authority whatsoever*.’ Now, what do you think of these facts?”

“I see no other conclusion, sir, than that King James has been wantonly slandered by no less a body than the American Baptist Bible

Society—a fact which I see here proved *by a Baptist witness.*”

“Let us rather say, Theophilus, that they were grievously mistaken.”

“I can see no excuse for them,” replied Theophilus.” “If they know the facts of the case, as they profess to do, it is *slander*; if they do not know them, their ignorance is unpardonable.”—*Theophilus Walton.*

Not having this work before us, we do not know whether Christopher Anderson was a Baptist or not. Nor do we know whether these quotations are intended to set forth his true meaning, or whether like those from Lynd, Waller, Cone and others, to which we will presently refer, they may not have been so employed by this writer as to make an impression precisely the opposite of what was intended. The reader will observe, however, that Christopher Anderson does *not* testify that King James had no *control* over this translation. He presents neither proof nor assertion to show that he did not give the translators the rules, by which they worked, or that he did not himself revise the work and change it as he saw fit. He only says:

1st. That he did not *pay* the translators out

of his private funds. 2d. That he issued no *proclamation* concerning it. 3d. That he did not *first* suggest it, that having been by Dr. Rainolds. 4th. That the translators were not selected *by* the King, but *for* the King. 5th. That it was not a government affair. And 6th. That it came into use without being forced by any authority. All this, and more, might be strictly true, and yet it might be equally true, that the rules by which the translators were governed in their work, were laid down for them by the King ; and that by these rules baptize was retained, instead of a translation of it being given. That our readers may see what grounds the author has for accusing the American and Foreign Bible Society of wantonly slandering the King, we will condense a statement of the facts, with the authorities, from that most admirable work, *The History of Bible Translation*, by Mrs. H. C. Conant—a work which we commend to all who wish to see a full and most thrilling, as well as most instructive account of the various steps by which the English Bible reached its present form.

When King James came to England, as the king of a new realm, he espoused the cause of

the Bishops, and Church and State party against the Puritans, whom he had been expected to favor. A number of conferences were held, with the clergy of both parties, concerning religious affairs, at one of which Dr. Reynolds suggested a new translation of the Scriptures.

“This scene in the conference is thus described by Barlow : \*

“After that, he (Dr. Reynolds,) moved his Majesty that there might be a new translation of the Bible ; because those which were allowed in the reigns of Henry the Eighth and Edward the Sixth were corrupt and not answerable to the original. To which motion there was at the present no gainsaying, the objections† being trivial and old, and already in print, often answered ; only my Lord of London well added, that if every man’s humor should be followed, there would be no end of translating. Whereupon his Highness wished that some special pains should be taken in that behalf, for one uniform translation, (professing that he had never yet seen a good translation into English,

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\* Sum and Substance of the Conference, &c., p. 45. Comp. Fuller, Ch. Hist. Vol. iii, p. 182.

† Namely, to these versions, of the reigns of Henry VIII and Edward VI. Dr. R. of course referred to a version for public use in the Churches. The one still in use was Cranmer’s “authorized version,” in the unsatisfactory revision of it by the Bishops.”

but the worst of all he thought the Genevan to be,) and this to be done by the best learned in both Universities ; after them to be reviewed by the Bishops and the chief learned of the Church ; from them to be presented to the Privy Council ; and lastly to be ratified by his royal authority ; and so this whole Church to be bound unto it and no other. Marry, withal, he gave this caveat, (upon a word cast out by my Lord of London,) that no marginal notes should be added, having found in those annexed to the Genevan translation (which he saw in a Bible given him by an English lady,) some notes very partial, untrue, seditious, and savoring too much of dangerous and traitorous conceits. As when from Exodus i. 19, disobedience to kings is allowed in a marginal note ; and 2 Chron. xv. 16, King Asa is taxed in the note for only deposing his mother and not killing her. And so concluded this point, as all the rest, with a grave and judicious advice : First, that errors in matters of faith might be rectified and amended ; Secondly, that matters indifferent might rather be interpreted and a gloss added ; alleging from *Bartolus de regno* that as better a king with some weakness than still a change, so rather a Church with some faults than an innovation.’”

Bancroft, the king’s chief counselor, was appointed general overseer, and final revisor of

the work. Fifty-four scholars were selected. The heads of the Universities were invited, to add such others as they might deem qualified. The Bishops were exhorted to procure the criticisms of the best scholars that so, "in his majesties own words," "our said intended translation may have the help and furtherance of all our principal learned men in this our kingdom."

"The maintenance and remuneration of the translators was the king's next care. The following letter, written by him to the Bishop of London, exhibits his plan for this object.\*

"Right trusty and well-beloved, we greet you well. Whereas, we have appointed certain learned men, to the number of fifty-four, for the translating of the Bible, and that in this number divers of them have either no ecclesiastical preferment at all, or else so very small as the same is far unmeet for men of their deserts; and yet we of ourself, in any convenient time cannot well remedy it. Therefore do we heartily require you that presently you write, in our name, as well to the Archbishop of York as to the rest of the Bishops of the province of Canterbury, † signi-

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\* From *Regist. III. Whitgift.* Copied from Wilkins' *Concilia magnæ Britan. et Hibern.* Vol. iv. p. 407 (Harvard Univ. library); also in Strype's *Life of Whitgift*, p. 590.

† Archbishop Whitgift had died in the preceding February, only a few weeks after the Hampton Court Conference. His

fying unto them that we do will, and straitly charge every one of them, as also the other Bishops of the province of York, as they tender our good favor toward them, that (all excuses set apart) when a prebend or parsonage being rated in our book of taxations, the prebend at twenty pound at the least,\* and the parsonage to the like sum and upwards, shall next upon any occasion happen to be void, and to be either of their patronage and gift, or the like parsonage so void to be of the patronage and gift of any person whatsoever ; they do make stay thereof, and admit none unto it until, certifying us of the avoidance of it, and of the name of the patron, (if it be not of their own gift,) we may commend for the same some such of the learned men as we shall think fit to be preferred unto it ; not doubting of the Bishops' readiness to satisfy us herein, or that any of the laity, when we shall in time move them to so good and religious an act, will be unwilling to give

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apprehension, that the Puritan influence in the coming Parliament might undo what had been so satisfactory settled in the Conference, is supposed to have hastened his death. So well aware was he that the measures there carried through, with so high a hand, were in opposition to the wishes of the most substantial part of the nation !

\* This, it will be recollectcd, would be equal to many times the same sum at the present time. Thus Fuller (Vol. iii. p. 220) mentions, as an instance of Archbishop Hutton's munificence, that "he founded a hospital in the north, and endowed it with a yearly revenue of thirty-five pounds."

us the like due contentment and satisfaction : We Ourselves having taken the same order for such prebends and benefices as shall be void in our gift.

“ ‘ What We write to you of others, you must apply it yourself ; as also not to forget to move the said Archbishop, and all Bishops, with their Deans and Chapters, as touching the other point to be imparted otherwise by you unto them.’ [Then follows the direction referred to above for securing the voluntary criticisms of the learned clergy of each diocese.] ‘ Given under Our Signet at Our Palace of Westminster, the 22d of July, in the second year of our reign of England, France and Ireland, and of Scotland, xxxvii.’

“ This letter the Bishop of London communicated to each of his brethren, as directed, accompanied by one from himself, dated July 31st, urging upon their attention ‘ how careful his Majesty is for the providing of livings for those learned men.’ ‘ I doubt not,’ he adds, ‘ that your Lordship will have a due regard of his Majesty’s request herein, as it is fit and meet ; and that you will take such order, both with your chancellor, register, and such of your Lordship’s officers who shall have intelligence of the premises, as also with the dean and chapter of your cathedral church, whom his Majesty likewise requireth to be put in mind of his pleasure herein ; not forgetting the latter,

part of his Majesty's letter, touching the informing of yourself of the fittest linguists in your diocese, for to perform, and speedily to return, that which his Majesty is so careful to have faithfully performed.'\*

"To this letter was added a postscript explaining '*that other point*' in his Majesty's letter, which, being a matter of delicacy, seems to have been committed orally to Bancroft, to be by him made known confidentially to the other prelates. It was, in substance, this : That the immediate support of such of the translators as were without livings, required a considerable sum to be raised without delay, 'which his Majesty, of his most princely disposition, was very ready to have borne ; but that some of the Lords (as things then went) held it inconvenient.' † A contribution for this object was

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\* Wilkins and Strype, as quoted above.

† The royal finances were in a desperate condition ; the officers of the household being driven to their wit's end to obtain either money or credit for his Majesty's weekly expenses. His persevering energy in pushing forward the new version under these embarrassments, is all the more worthy of notice. In 1607, the King thus speaks, in a letter to the Lords, respecting the better improving his revenue—" My Lords : The only disease and consumption which I can ever apprehend as likeliest to endanger me, is this eating canker of want ; which being removed, I could think myself as happy in all other respects, as any other king or monarch that ever was since the birth of Christ. In this disease. I am the patient ; and ye have promised to be the physicians, to use the best care upon me that your wit, faithfulness and diligence can reach unto."—Strype's Annals, Appendix, No. 297.

therefore requested of the clergy, in his Majesty's name ; and as a stimulus to their zeal, the Bishop mentioned that he was directed ' to acquaint his Majesty with every man's liberality toward this godly work.'

" The following letter from Chancellor Cecil, to the Vice-chancellor and heads of the University of Cambridge, bearing the same date as that of the king to Bancroft, suggests still another method of meeting this necessity, in order, as it seems, that the work might be taken in hand without delay :\*

" After my very hearty commendations— Whereas his Majesty hath appointed certain learned men, in and of your University, to take pains in translating some portions of the Scripture, according to an order in that behalf set down (the copy whereof remaineth with Mr. Lively, your Hebrew lecturer) his pleasure and commandment is, that you should take such care of that work, as that if you can remember any fit men to join with the rest therein, you should in his name assign them thereunto ; and that such as are to be called out of the country, may be entertained in such colleges as they shall make choice of, without any charge unto them, either for their entrance, their chamber, or their commons, except it

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\* Lewis' Hist. of Trans. of the Bible, p. 313 (from the original in the Archives of Cambridge Univ.)

happen that any do make choice to remain in any of the poorer colleges that are not well able to bear that charge ; and there such order will be taken by the Lord Bishop of London as that the same shall be defrayed. His Majesty expecteth that you should further the business as much as you can, as well by kind usage of the parties that take pains therein, as by any other means that you can best devise ; taking such order that they may be freed in the meanwhile from all lectures and exercises to be supplied for them by your grave directions ; and assuring them that he will hereafter have such princely care, as well by himself as by his Bishops at his commandment, for the preferring of every one of them, as their diligence and due respect to his Majesty's desire in this so worthy an employment, shall (he doubteth not) very well deserve.'

" Under the same date as his letter to the bishops, Bancroft wrote to the Cambridge translators, informing them :\*

" ' That his Majesty being made acquainted with the choice of all them to be employed in the translating of the Bible in such sort as Mr. Lively could inform them, did greatly approve of the said choice. And forasmuch as his Highness was very desirous, that the same so religious a work should admit no delay, he

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\*Lewis, p. 314.

had commanded him to signify unto them in his name, that his pleasure was, they should, with all possible speed, meet together in their University and begin the same ; that his Majesty's care for their better continuance together, they might perceive, by their Right Honorable Chancellor's letter to the Vice-chancellor and heads, but more especially by the copy of a letter written to himself for order to be taken with all the Bishops of this realm in their behalf, which copy he had herewith sent them ; that he had desired Mr. Vice-chancellor to send to such of them as were not now present in Cambridge, to will them in his Majesty's name, that, all other occasions and business set aside, they made their present repair unto them that were at Cambridge. Upon whose coming, and after had prepared themselves for this business, his Lordship prayed they would write presently unto him, that he might inform his Majesty thereof, who could not be satisfied till it was in hand. Since he was persuaded, his royal mind rejoiced more in the good hope which he had for the happy success of that work, than of his peace concluded with Spain.'

" His Lordship's letter to the Vice-chancellor, referred to above, is as follows :\*

" ' After my very hearty commendations :

Being acquainted with a letter lately written unto you in his Majesty's name by your Right Honorable Chancellor, and having myself received sundry directions from his Highness for the better setting forward of his most royal designment for translating the Bible, I do accordingly move you, in his Majesty's name, that agreeably to the charge and trust committed unto you, no time may be overslipped by you for the better furtherance of this holy work. The parties' names who are appointed to be employed therein, Mr. Lively can show you ; of which number I desire you by him to take notice, and to write to such of them as are abroad, in his Majesty's name, (for so far my commission extendeth,) that all excuses set aside, they do presently come to Cambridge, there to address themselves forthwith to this business. I am bold to trouble you herewith, because you know better who are absent, where they are, and how to send unto them than I do. And were it only, I suppose, to ease me of that pains, being myself not idle in the meantime, I am persuaded I might obtain at your hands as great a favor. You will scarcely conceive how earnest his Majesty is to have this work begun ; and therefore I doubt not you will, for your parts, in any thing that is within your compass, as well in this moved now unto you, as for their entertainment when they come and better encouragement, set forward the same. And so being always ready

to assist you, if any difficulties do arise in the progress of this business, I commit you unto the tuition of Almighty God.'

"With this letter was likewise sent a copy of the KING'S INSTRUCTIONS TO THE TRANSLATORS, being a complete set of Rules devised and ordained by his Majesty, for their guidance in the preparation of the work. As a statement both of the methods and the principles on which our Common Version was executed, they are worthy of the reader's most attentive consideration. They were as follows :\*

"1. The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed and as little altered as the original will permit.

"2. The names of the prophets and the holy writers, with the other names in the text, to be retained as near as may be accordingly as they are vulgarly used.

"3. The old ecclesiastical words to be kept, namely, as the word *church* not to be translated *congregation*, &c.†

"4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers,

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\* Fuller's Ch. Hist., Book X, Sect. III, 2.

† We will see presently, that the translators understood "baptism" to be as much an "ecclesiastical word" as "Church."

being agreeable to the propriety of the place and the analogy of faith.

“ 5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.

“ 6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

“ 7. Such quotations of places to be marginally set down as shall serve for the fit reference of one Scripture to another.

“ 8. Every particular man of each company to take the same chapter or chapters ; and, having translated or amended them severally by himself where he thinks good, all to meet together, confer what they have done, and agree for their part what shall stand.

“ 9. As any one company hath dispatched any one book in this manner, they shall send it to the rest to be considered of seriously and judiciously ; for his Majesty is very careful in this point.

“ 10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, note the places, and therewithal send their reasons ; to which, if they consent not, the difference to be compounded at the general meeting, which is

to be of the chief persons of each company, at the end of the work.

“11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land for his judgment in such a place.

“12. Letters to be sent from every bishop, to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as, being skillful in the tongues, have taken pains in that kind, to send his particular observations to the company, either at Westminster, Cambridge, or Oxford.

“13. The directors in each company to be the Deans of Westminster and Chester for that place, and the King’s Professors in the Hebrew and Greek in each University.

“14. These translations to be used when they agree better with the text than the Bishops’ Bible ; namely, ‘Tyndale’s, Matthews, Coverdale’s, Whitchurch’s [Cranmer’s,] the Geneva.’”

“A disagreement having arisen among the Cambridge translators, in regard to the application of the *third* and *fourth* rules, his Majesty, being informed of the same through the Bishop of London, added a new feature to the arrangements, viz. : a special Board, consisting of ‘three or four of the most ancient and grave divines, to be assigned by the Vice-Chancellor, upon conference with the rest of the heads, to

be Overseers of the Translation, as well Hebrew as Greek, for the better observation of the rules appointed by his Highness, and especially concerning the third and fourth rules.\*

“Their method of proceeding, in accordance with the King’s directions, was as follows. The members of a company all took the same portion, which each first revised by himself; then all met together to make up a copy on which they could agree. The part thus completed was then submitted to the other companies for their criticisms; and if these were approved by the first revisers, they were adopted as permanent; if otherwise, they were reserved for the judgment of the final revisers.

“The whole version being completed in this manner, three copies were made of it, (one at each place,) and delivered to a committee of twelve—six of whom were chosen by the trans-

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\* Lewis, p. 319.—In these rules and regulations, we find a sufficient explanation of the exclusion of Hugh Broughton from the list of translators. He would never have subjected his scholarship to such restraints, or yielded to the arbitrary decisions of men confessedly far inferior to him in learning. Strype tells us—*Life of Whitgift*, p. 589—that in the selection of translators, such were avoided “as should affect many alterations, and different readings from the former version, more than needed. Of which sort,” he adds, “was the great linguist Mr. Broughton, whose mind the Archbishop knew full well, having divers years before condemned that translation, charging it with a great number of errors undeservedly, and treated very rudely those grave and learned bishops that were employed in it, as though they had translated from the Latin, and wanted sufficient skill.”

lators from their own number—two from each company—and six, it is supposed, were selected by the King, according to his first intention, from his bishops and other learned ecclesiastics not previously connected with the translation.\*

“The work having received this second revision, passed into the hands of Bilson, Bishop of Winchester, and Dr. Miles Smith, (soon after made Bishop of Gloucester,)† who again revised the whole, and prefixed arguments to the several books. By the King’s direction, Dr. Smith also wrote a Preface for the work, which is chiefly occupied with a defence of its design and character against various classes of opposers.

“Finally, the Bishop of London received it in charge, and bestowed such finishing touches as were yet needed to fit it for its destined position.

“It was at length published in 1611, with a dedication to the King, in which flattery was carried to its culminating point. The title page proclaimed, that it had been executed ‘by his Majesty’s special commandment;’

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\* Introd. to Bagster’s English Hexapla, p. 108.

† Next to Bancroft, Bilson had made himself most conspicuous among the prelates of the Hampton Court Conference, in opposition to the Puritans. Dr Smith’s sentiments toward them are sufficiently manifest in the tone of his Preface, and in his speedy promotion to the Bench of Bishops.

and that it was 'appointed to be read in churches.' ”

“After the work had passed the hands of the revisers, it was submitted to Bancroft, who had now been made Archbishop of Canterbury—a man without scholarship, without scruples and with no power above him but the King, whose objects in this undertaking, precisely coincided with his own.”

“But though he gave account to no man of his proceedings in this matter, yet the whole body of the translators stood before the public as indorsers of all he might please to do ; and the Puritans were made to bear involuntary witness to the divine institution of the State Church, no less than the most zealous of her sons.\*

Now if any man in view of these facts will have the hardihood to say that King James did not have made the version which now bears his name—did not give the rules by which the work was done, and virtually control the whole

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\* What use was made of this power by Bancroft, is unknown. He was publicly charged with having altered the version in fourteen places. Dr. Smith is said to have admitted, in answer to complaints from previous revisers, that “he was so potent, there was no resisting him.”

undertaking, he is not the man to do honor to “the majesty of truth.”

If there should now arise any doubt, as to whether baptize and baptism, were, under the third rule, accounted “ecclesiastical words,” it is settled by an express declaration in the preface, prepared for the work by the majority of the revisors, in which they make particular mention, that they have on the one hand

“ Avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words and betake them to others ; as when they put *washing* for *baptism*, and *congregation* for *church* ; as on the other side they had shunned the obscurity of the Papists in their *azymes*, *tunike*, *rational*, *holocaust*, and a number of such like, whereof their late translation is full.”

“ At the very outset of the work, it will be remembered, disagreements of this kind occasioned the appointment of an extra Board of Overseers. Dr. Gell, who stood in an intimate relation to one of the translators, Dr. Abbott, (afterward so disliked by James as the mild and liberal Archbishop of Canterbury,) has said of its defects : ‘ Yet is not all the blame to be laid upon the translators ; but part of it is to be shared with them also who set them at work, who by *reasons of state* limited them

(as some of them have much complained) lest they might be thought not to set forth a new translation but rather a new Bible.'\* And he further asserts, that 'many mistranslated words and phrases *by plurality of voices* were carried into the context, and the better translation was cast into the margin.'"

Shall we have any further denial of the fact, that King James forbade the translation or change of old ecclesiastical words, or that *baptize* was one of them.

Here we have the express declaration of the revisors themselves, that "baptism" and "Church" were old ecclesiastical words, of the class which by the "rules" they were forbidden to change. The author was doubtless ignorant of these facts, for he would not knowingly outrage "the majesty of truth" by the deliberate and willful statement of what was so notoriously false.

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\* *Essay toward the amendment of the last Eng. Trans. of the Bible, (1659,) Preface, p. 29.*

## CHAPTER IV.

DID DOCTORS IDE AND WILLIAMS, DOWLING AND LYND, WALLER AND CONE EVER DECLARE THAT SPRINKLING AND POURING ARE VALID MODES OF BAPTISM?

LET us pass to page 58 of this book dedicated to the "*majesty of truth.*" Here we have certain quotations claiming to have been made from Baptist authors, but when or where, or in what connection they employed the words attributed to them we are not informed, and consequently have no means of determining, whether they ever used them or not. The quotations had been given on previous pages, and are here presented in a "TABULAR VIEW."

"'I suppose that *baptize* is the only English word by which you can translate *baptidzo*.' 'It (*baptize*) is eight hundred years older, as a native English citizen, than *immerse*.'—Rev. Dr. Ide.

"'On the score of age, the word *baptize* is probably some six centuries older, as an English word, than the term *immerse*, proposed to replace it.'—Rev. Dr. Williams.

“‘The word *baptize* is itself, to all intents and purposes, an *English word*.’—Rev. Dr. Dowling.

“‘There can be no doubt that this word, (*baptize*,) in English literature, has become generic.’—Rev. Dr. Lynd.

“‘It is in vain to reason with the individual who seriously insists that *baptize* means to *immerse*. . . . Such an individual is surely delivered over to believe a lie.’—Rev. Dr. John L. Waller.

“‘The *English word* *baptize*, accordiny to our standard lexicographers, means to *sprinkle*, *pour*, *asperse*, *christen*, etc.’—Rev. Dr. Cone.

“‘IF IT (IMMERSE) IS NOT IN THE BIBLE, WE HAVE NO RIGHT TO PREACH IT.’—Rev. Dr. Cone.

“There you have a record, outside of Pedobaptist authority, proving beyond a question that sprinkling and pouring are valid modes of baptism ! The word *baptize* is positively said to be an *English word*, and several hundred years older than *immerse* ; if this is true, which no sane man, acquainted with the facts, can deny, it is self-evident that English lexicographers are the men to give its definition ; and we have just seen that Baptist Doctors and standard dictionaries unite in declaring that it is a *generic* word, having no *modal* signification whatever, but means to *sprinkle* and *pour* water upon the subject, in the name of the Father, Son, and Holy Spirit.’”

“‘Indeed, Mr. Mason,’ said Theophilus, ‘I see no escape from such a conclusion. How is it possible that these Baptist teachers should war with their own authorities in persisting to declare that *baptize* means only to immerse?’”

Now what is the impression that this is designed to make, and does make on the incautious reader? Is it not that Lynd and Waller, and Cone and others, have plainly and openly declared that the word *baptize*, as it occurs in the New Testament, and as intended to be understood by those who wrote the New Testament, means to sprinkle, pour, asperse, &c. Is the impression not made, that “Dr. John L. Waller” denies that *baptize* as used in the New Testament, means to immerse? Yet neither Waller, Cone or Lynd, meant any thing of the kind. They were contending for the necessity of giving immerse or dip, as the rendering of the word in the New Testament, on the ground that in common usage, the English word *baptize*, had ceased to have that meaning and consequently did not express the idea of the original.

Again, on page 57, we read that “one of the most distinguished Baptist Divines, declares

that it is wrong to preach immersion. That according to Baptist Testimony, "He who preaches immersion as God's revealed will to man, is positively doing wrong." That Divine is the late Spencer Cone. No one who knew him, will believe that he ever taught any such doctrine. And if the reader is curious to know on what "Baptist testimony," such an assertion as the above was made, we find it in the fact, that "Dr. Cone had dared to say from his pulpit, again and again, that Christian baptism is immersion only, and that if it is right to preach it, it is right to print it in the Bible ; for if it is not in the Bible, we have no right to preach it or print it, as a part of God's revealed will to man."

He who thus employs his witnesses, can prove whatever he chooses. But alas for the "majesty of truth !"

We grant that *baptize* is now an English word, and has its English significations. So do these learned Baptists. But do they grant that these English significations belong to the word in *Greek*, as we find it in the New Testament ? This is what they must grant, before one can prove by them, that sprinkling and

pouring are valid modes of baptism. This they never did. So far from it, it was to show that *baptize* does not as an English word, represent the same idea, which *baptidzo* did as a Greek word in the New Testament, that they used the language here attributed to them. Did not the author of *Theophilus* *know* this? Did he not therefore *know* that in representing them as admitting that sprinkling and pouring were valid baptism, he was outraging "the majesty of truth."

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## CHAPTER V.

WAS THE MISSIONARY ADONIRAM JUDSON A LIAR  
AND A THIEF?

ON page 60 of this Methodist book we read, that the American Bible Society,

"Had contributed several thousand dollars to the publication of a Bible in the Burmese language. This translation was made by the Rev. Dr. Judson, a Baptist minister, and missionary in Burmah. In 1835, a Mr. Pearce, an English Baptist missionary in India, had prepared a translation in the Bengalee tongue,

but was refused assistance in printing it by the Calcutta Bible Society, on the ground that he had rendered *baptize* by a Bengalee word meaning only to *immerse*. Mr. Pearce thereupon wrote to the American Bible Society, giving a statement of the facts, and desired aid, inasmuch as the Society had patronized Dr. Judson's version, which had rendered the word *precisely as he had done!*"

"Stop, Mr. Mason," said Theophilus ; "is this the Dr. Judson who turned Baptist after he had started on his journey to India ?"

"The very same man," replied Mr. Mason.

"And he printed a *Baptist* Bible in Burmese with the funds of Pedobaptist denominations ?"

"He certainly did in part, as the Baptists were not very large contributors to the Society."

"And did he give no information of the fact to the American Bible Society.

"Not a word."

"You astonish me, Mr. Mason," replied Theophilus. "Why, sir, this was downright dishonesty !"

"Softly, Theophilus ; Dr. Judson was regarded as a pious man."

"So was Loyola, the founder of the Jesuits ; and I have never read any thing about him worse than this *pious fraud* of the Baptist missionary."

“ Come, come, Theophilus, let us call it inconsistency. Dr. Judson is highly esteemed among the Baptists of this country.”

“ I cannot help that, Mr. Mason. Truth is truth, and if your statements are correct, Dr. Judson was certainly guilty of something worse than an error of judgment. He knew that the society, as such, was opposed to *immersionist* translations ; and yet, knowing this, he used *their money* to make one, at the same time concealing the fact from them. If I were a lawyer, and had a client charged with obtaining goods under false pretences, and such evidence was produced in court against him, I should abandon his cause.”

“ I will not pretend to say what I think about Dr. Judson’s conduct in this matter. It is between him and his God.”

Now let the reader look at this again, and see if it is not distinctly stated—

1st, That Dr. Judson printed a Baptist Bible with the funds of Pedobaptists.

2d, That he wickedly deceived the American Bible Society, in regard to what he was doing.

We say nothing of the character of that man’s heart, who knowing the history of the sainted Judson, could compare him to the founder of the Jesuits, but simply call attention to the following statement of facts.

If every Bible which has the Greek word *baptidzo*, rendered by a word, signifying to immerse or dip, is a *Baptist* Bible, then the great majority of all the versions, in which the word is translated at all, are BAPTIST BIBLES.

The first translation that was ever made, was a *Baptist* Bible. For it, the Syriac *pshito*, made in the second century thus renders it.

So does the first translation into Latin made in the second century.

So does the Coptic made in the third century.

So does the Ethiopic made in the fourth century.

So do the versions now in use, in the German, Danish, Swedish and Dutch Churches.

Are these all *Baptist* Bibles? See the table of ancient and modern versions prepared by the learned Mr. Gotten, of Dublin, in Wycoff's Bible Societies, page 75. Also Stuart on Baptism, Nashville Edition, page —

But it is said that Judson practiced a fraud, a wicked fraud, upon the American Bible Society—a fraud which would have dishonored the most wicked, worldly man. Can this be true? Could it be possible, that the author

of Theophilus Walton, was so ignorant, as not to know, that it was false. But whether the libel was penned in ignorance or in wilful wickedness, it is no less a libel on that sainted missionary of the cross. Judson was no more capable of deceiving the American Bible Society, by pretending that he had not translated the Word, than he was of deceiving the heathen, by giving them a false translation, or of hiding God's truth from them, by giving no translation at all.

What are the facts? They will show that that if the Society was deceived, it was not by Judson, but by the Baptist members of it in this country, since it was through them that applications were made for the funds. And it was to our Baptist Missionary Societies, and not to Judson that the appropriations were made.

The following extract from its first address, will show the basis upon which Baptists were invited, to coöperate with the American Bible Society:

“Under such impressions, and with such views, fathers, brethren, fellow-citizens, the *American Bible Society* has been formed. Lo-  
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cal feelings, party prejudices, sectarian jealousies are excluded by its very nature. Its members are leagued in that, and in that alone, which calls up every hallowed, and puts down every unhallowed principle—*the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they may be required.* In such a work, whatever is dignified, kind, venerable, true, has ample scope ; while sectarian littleness and rivalries can find no avenue of admission.”—*Address.*

“On this broad and catholic platform the Society commenced, and for many years continued its proceedings. Evangelical denominations, Pedobaptist and Baptist, harmoniously coöperated, and cheerfully contributed for its support.”

On this broad platform we all could stand so long as the Society adhered to this great principle, Baptists and Pedobaptists could work on it together.

“In May, 1831, the Society resolved to distribute the Bible among all the accessible population of the globe within the shortest practicable period ; and by direction of the Board of Managers, a circular was addressed to missionaries and missionary societies of different religious denominations, encouraging them to expect, that whenever the Old Testament or

the New, or other book of the Bible, should be correctly translated and ready (without note or comment) for the press, they should receive the aid required for the publication of the same.” —*Bible Societies*, p. 51.

In consequence of this circular, the American Baptist Board of Foreign Missions, were led to apply in 1835, for aid to publish Judson’s version of the Burman Scriptures, and received an appropriation of seven thousand dollars. But so far were they from *deceiving* the Bible Society, that in 1833, *two years before this*, they had adopted the following resolution of instruction to their missionary, engaged in translation:

“ ‘ *Resolved*, That the Board feel it to be their duty to adopt all prudent measures to give to the heathen the pure Word of God in their own languages ; and to furnish their missionaries with all the means in their power, to make their translations as exact a representation of the mind of the Holy Spirit as may be possible.’

“ ‘ *Resolved*, That all the missionaries of the Board who are, or who shall be engaged in translating the Scriptures, be instructed to endeavor by earnest prayer and diligent study, to ascertain the precise meaning of the original

text ; to express that meaning as exactly as the nature of the languages, into which they shall translate the Bible, will permit, and to *transfer* no words which are capable of being literally *translated*.'

"Every proper degree of publicity was immediately given to these resolutions. They were printed in our Missionary Magazine for the following month, copies of which were laid on the table of the Board of the American Bible Society by S. H. Cone, at that time one of the Corresponding Secretaries of the Institution, and were furnished to any one, who wished, of the individual Managers." [See *Wycoff's Bible Societies* pp. 50, 51.]

If therefore, the Bible Society was *deceived*, it was because they would not read what was before them, and what was made notoriously public. The next year the resolution was adopted, not to aid any version which translated *baptidzo*, to "immerse." And thus the Baptists were virtually excluded from its councils and contributions.

It is stated by this writer, that Judson obtained the funds contributed by *Pedobaptists*. And the impression is distinctly made, that the Baptists had never contributed to the funds of the American Bible Society, as much as they

obtained from it. The facts in connection with this point, were collected and published in a pamphlet, some years since, by Mr. Hill. From them, it appears, that all the appropriations which were ever made for versions made by Baptists, did not amount to over \$30,000, while the Society, it is well known, received \$36,000 from *one single Baptist*, John Fleetwood Marsh. Largely over *a hundred thousand dollars* are *known* to have been contributed by our brethren, besides the large amount which cannot be separated from other contributions, as in public collections, &c.

“Rev. B. M. Hill has conclusively shown in a pamphlet published for that purpose, that the contributions of Baptists to the treasury of the American Bible Society far exceeded \$100,000, while, according to the Statement of the Managers, little more than \$30,000 have ever been appropriated for translations by Baptist missionaries. Since the publication of the Bible Question, part of a residuary legacy has been received from the estate of John Fleetwood March, a Baptist, amounting to \$26,000. This, added to former receipts from the same estate, makes the amount from one Baptist \$36,000. A part only of this was embraced in the estimate of Mr. Hill.”—*Bible Societies*, p. 68.

If this man had not claimed to be a loyal subject of the "majesty of truth," some people might be led to suspect, that he was a willful and malicious libeler of the sainted dead, and of the denomination to which he belonged. But let it pass.

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## CHAPTER VI.

WAS POURING OR SPRINKLING ALLOWED FOR BAPTISM IN THE CHURCH OF ENGLAND WHEN KING JAMES' TRANSLATION WAS MADE?

ON page 117, in attempting to fix on Theodosia, the charge of misrepresentation, in regard to the new translation of the word baptize, in King James' version of the Scriptures, this member of the Alabama Conference asks:

"What was the practice of the Church of England, prior to 1640? If it was neither sprinkling nor dipping, it must have been pouring. But the contrary is the fact. Dr. Wall's authority, Mr. Blake, who wrote in 1645, says that he had seen many infants dipped. The Prayer Book, published in 1549, required the infant to be dipped three times. And Dr. Wall says that the dipping of infants was the prac-

tice of the Church in the first part of the reign of King James. The English Bible was published then, when the rubic of the Church of England *required the infant to be dipped*, and if this was the *practice* of the Church, how could the translating of *baptidzo*, to dip, alter it?"

Now what is this but an assertion that dipping was the *exclusive* practice of the Church of England, and this made right in the face of the testimony of Dr. Wall, quoted by this author himself, in another place, showing that pouring had been introduced, and had become quite common in the reign of Queen Elizabeth, long before this time. It is true, that the "Rubric" required immersion, but the requirement of the "Rubric" was often, if not habitually dispensed with ; and the King if he had permitted the word to be translated dip or immerse, would at once have shown the invalidity of the so-called baptism of thousands of his Church-members. Not only so, there is, to say the least, a very strong probability, that King James himself had been sprinkled, or poured upon for baptism. His mother was a Catholic, and had been educated in France, where pouring had become a common, if not the universal

practice, of the Catholic Church, and she would be very likely to have him christened after the French fashion. Moreover, as a Scotchman, living after the days when *sprinkling* had been introduced, and was the common practice in Scotland, if not in England, he would be very likely to favor sprinkling. Under such circumstances, it certainly could not be thought strange if he should be desirous to adopt such a course as would accommodate all three modes, by retaining a word, which, though once definite and meaning to dip, had, by these very innovations, lost its definiteness and come to mean what it now does, "*to christen*," without regard to the nature of the *act* performed in conferring the rite.

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## CHAPTER VII.

DID THE AUTHOR OF THEODOSIA MANUFACTURE THE HISTORY OF QUINTILLA AND TERTULLIAN, AS GIVEN IN THAT WORK, OR IS HE SUSTAINED BY THE HIGHEST HISTORICAL AUTHORITY?

ONCE more. On page 376 and following, the impression is laboriously sought to be made,

that there was not the slightest historical authority for the statements made in Theodosia, in regard to Tertullian and Quintilla, but the whole was a mere fiction of the author of that work. It is expressly declared that "Orchard never thought of it;" yet the author of Theophilus had, or might have had, Orchard's History of the Foreign Baptists before him, upon the authority of which the statements in Theodosia were made. The following is the statement in Theodosia :

"It seems that a certain wealthy lady, named Quintilla, who was probably a mother, and felt this very natural anxiety about her little ones, had come to the conclusion, that if they *asked* for baptism, they ought to have it, whether they gave evidence of conversion or not; and she wrote a letter to Tertullian, the bishop of the Church at Carthage, to get his sanction to this novel doctrine. The answer of Tertullian to this letter has been preserved, and contains the *first* undoubted allusion to the baptism of children, which is recorded in the annals of Church history."

"If infant baptism had been a universal custom, as is pretended by some," said Theodosia, "there never could have been any occasion for Quintilla to write to Tertullian on the

subject, for children would have been baptized, as a matter of course, whether they asked for it or not."

"Very true; and Tertullian would have replied to her, that it had always been the practice of the Church to baptize the little darlings, and she need not even wait for them to ask for it; but he did no such thing. 'Those who administer baptism,' he says, 'know very well that it is not to be rashly given.' The good lady evidently thought that it was enough if the children could *ask* for it, and had quoted the Scripture, 'Give to him that asketh.' To this, Tertullian says: 'What! give to him that asketh! Every one hath a right to it as to a thing of alms! Nay! say, rather, give not that which is holy to the dogs; cast not your pearls before swine; lay hands suddenly on no man; be not partaker of other men's sins.' It would seem that she had referred to the cases of the Eunuch and of Paul, as having received the ordinance as soon as they asked for it. And to this, Tertullian replies: 'If Philip baptized the Eunuch on the spot, let us remember that it was done under the immediate direction of the Lord.' The Eunuch was a *believer* of the Scripture; the instruction given by Philip was seasonable; the one preached, the other perceived the Lord Jesus, and believed on him. Water was at hand, and the apostle, having finished the affair, was caught away.

But you say, Paul was baptized instantly. True, because Judas, at whose house he was, instantly knew that he was a vessel of mercy. The condescension of God may confer his favors as he pleases, but *our wishes* may mislead ourselves and others.

“This lady seems to have referred, as you do, to the words of Jesus, ‘Suffer little children,’ etc. And to this Tertullian says, as Baptists do now, ‘The Lord does indeed say forbid them not to come unto me ; and let them come while they are growing up ; let them come and *learn*, and let them be *instructed* when they come ; and when they understand *Christianity*, let them profess themselves *Christians*.’”

Now let any read the following from Orchard, and then say if Theodosia manufactured this history, whether true or false :

“Tertullian was inquired of, by a rich lady named Quintilla, who lived at Pepuza, a town in Phrygia, whether infants might be baptized on condition, *they ask to be baptized* and produce sponsors ?\* In reply to Quintilla, Ter-

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\* When baptism was made to convey a saving influence, an inquiry was agitated in the eastern Churches, “*What becomes of the unbaptized ?*” The answer was, “None are saved without baptism.” For penitents, martyrs, and others, therefore, dying unbaptized, the Greeks allotted a middle place, called by the Latins *Limbus Puerorum*. Wall, pt. i.

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tullian observes, 'That baptism ought not to be administered rashly, the administrators of it know. Give to him that asketh ? every one hath a right, as if it were a matter of alms ? yea, rather say, give not that which is holy to the dogs, cast not your pearls before swine, lay hands suddenly on no man, be not partakers of other men's sins. If Philip baptized the Eunuch on the spot, let us remember that it was done under the immediate direction of the Lord. The Eunuch was a believer of Scripture, the instruction given by Philip was seasonable ; the one preached, the other perceived the Lord Jesus, and believed on him ; water was at hand, and the apostle having finished the affair was caught away. But Paul,

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p. 160. It was during the agitation of this question in the East, that Quintilla made this inquiry, and what might have encouraged her to submit her anxieties to Tertullian was, the report that the African Churches, particularly at Carthage and Alexandria, a great many infants were employed in the Church as *readers*. Her inquiry amounts to this, " How early might children be baptized after they can speak so as to be understood ? " Rob. Bap. Ch. 21, p. 171. Mr. Robinson has proved that the words infants, little ones, etc., are terms too vague for argument, or to ground a rite upon. He has amply shown that these words, at this period, were expressive of minors : as infants were employed in the Church service, are said to have composed hymns, willed away property, erected Churches, were made bishops and presbyters, suffered martyrdom ; various ages expressive of minority were inscribed on tombs ; as Menophylus, an infant, who lived eight years and five months. Also it is said infants married, etc. So that the terms in early days among these Churches, were expressive of youths under legal responsibility. Rob. Hist. Bap. ch. 19.

you say, was baptized instantly: true, because Judas, in whose house he was, instantly knew he was a vessel of mercy. The condescension of God may confer his favors as he pleases; but our wishes may mislead ourselves and others. It is therefore most expedient to defer baptism and to regulate the administration of it according to the condition, the disposition, and the age of the person to be baptized; and especially in the case of little ones. What necessity is there to expose sponsors to danger?\* Death may incapacitate them for fulfilling their engagements, or bad dispositions may defeat all their endeavors.' 'Jesus Christ said indeed, *hinder them not*, etc., but that they should come to him as soon as they are advanced in years, as soon as they have learnt their religion, when they may be taught whither they are going, when they are become Christians, when they begin to know Jesus Christ. What is there that should compel this innocent age to receive baptism? and since they are not allowed the disposal of temporal goods, is it reasonable that they should be intrusted with the concerns of heaven?' 'They just know how to ask for

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\* This is plainly the opinion of a lawyer on the delicate situation of sponsors under a heathen government. Minors were not of age till 25. The law had taken no cognizance of baptism, and if persecution should commence, minors and sponsors would be involved in sufferings, for encouraging a community not incorporated by law. Rob. Hist. of Bap. p. 179.

salvation, that you may seem to give to him that asketh. Such as understand the importance of baptism, are more afraid of presumption than procrastination, and faith alone saves the soul.”

So also Hinton, in his *History of Baptism*, p. 233, says to the same purport after quoting a portion of this document of Tertullian :

“This passage occurs in a work of six folio pages addressed, not to the Church at Carthage, where Tertullian resided, but to **QUINTILLA**, who seems to have been the patroness of a small sect in the town of Pepuza, in Phrygia.”

And Robinson in his “*History of Baptism*,” has the following :

“The case is this—Quintilla pleads for the baptism of infants, on the condition that they ask to be baptized, and produce sponsors. Tertullian, a lawyer and an officer of the Church, dissuades from it, and assigns his reasons.”—*London Edition, quarto*, p. 170.

As there may be some who would like to see the original of this famous document of Tertullian’s, we give below the Latin with Robinson’s translations :

*Q. Septemii Florentis Tertulliani Carthaginiensis presbyteri De Baptismo, Adversus Quintillam. Libri Caput xviii.*

Baptismum non temere credendum esse, sciunt quorum officium est. Omni petenti dato, suum habet titulum, perinde ad eleemosynam pertinentem. Immo illud potius perspiciendum, nolite dare sanctum canibus, et porcis projicere margarita vestra, et manus ne facile imposueris, ne participes aliena delicta. Si Philippus tam facile tinxit eunuchum, recogitemus manifestum et exertam dignationem Domine intercessisse Spiritus Philippo praeceperat in eam viam pretendere; spado et ipse inventis est non otiosus; nec qui subito tingui concupisceret: sed ad templum orandi gratia scripturæ divinæ impressus. Sic oportebat deprehendi, cui ultiro Deus apostolus miserat. Ad quem rursus spiritus ut se curriculo eunuchi adjungeret jussit. Scriptura ipsius fidei occurrit, in tempore exhortatus adsumitur, Dominus ostenditur, fides non moratur, aqua non expectatur, Apostolus perfectio negotio cripitur. Sed et Paulus revera cito tinctus est. Cito enim cognoverat Judas hospes vas cum esse electionis constitutum. Dei dignatio suas præmittit præ-

*The Eighteenth Chapter of Tertullian's Book on Baptism against Quintilla.*

That baptism ought not to be administered rashly, the administrators of it know. Give to him that asketh, every one hath a right, as if it were a matter of alms. Yea, rather say, give not that which is holy unto dogs, cast not your pearls before swine, lay hands suddenly on no man, be not a partaker of other men's sins. If Philip baptized the eunuch on the spot, let us recollect it was done under the immediate direction of the Lord. The spirit commanded Philip to go that way; the eunuch was not idle when he found him, nor did he immediately desire to be baptized: but having been at the temple to worship God, he was attending to the holy Scriptures. There was a propriety in what he was about, when God sent his apostle to him, the spirit gave Philip a second order to join himself to the chariot. The eunuch was a believer of Scripture; the instruction given by Philip was seasonable, the one preached, and the other perceived the Lord Jesus, and believed on him, water was at hand, and the apostle having finished the affair

rogativas: omnis petitio et decipere, et decipi potest. Itaque pro cuiusque personæ conditione, ac dispositione, etiam ætate, cunctatio baptismi utilior est; præcipue tamen circa parvulos. Quid enim necesse est sponsores etiam periculo ingeri? Quia et ipsi per mortalitatem destituere promissiones suas possunt, et preventu malæ indolis falli. Ait quidem dominus, Nolite illos prohibere ad me venire. Veniant dum discunt, dum quo veniant docentur; fiant Christiani, quum Christum nosse potuerint. Quid festinat innocens ætas ad remissionem peccatorum? Cautius agetur in secularibus, ut cui substantia terrena non creditur, divina credatur. Norint pretere salutem, ut petenti dedisse videaris. Non minori de causa, innupti quoque procrastinandi, in quibus tentatio præparata est, tam virginibus per maturitatem, quam viduis per vacationem, donec aut nubant, aut continentiae corroborentur. Si qui pondus intelligent baptismi, magis timebunt consecutionem, quam dilationem: fides integra secura est de salute.

was caught away. But Paul, you say, was baptized instantly. True: because Judas, in whose house he was, instantly knew he was a vessel of mercy. The condescension of God may confer his favors as he pleases: but our wishes may mislead ourselves and others. It is therefore most expedient to defer baptism, and to regulate the administration of it according to the condition, the disposition, and the age of the person to be baptized: and especially in the case of little ones. What necessity is there to expose sponsors to danger? Death may incapacitate them for fulfilling their engagements, or bad dispositions may defeat all their endeavors. Indeed, the Lord saith, forbid them not to come unto me: and let them come while they are growing up; let them come and learn, and let them be instructed when they come, and when they understand Christianity let them profess themselves Christians. Why should that innocent age hasten to the remission of sins. People act more cautiously in secular affairs, they do not commit the care of divine things to such as are not intrusted with temporal things. They just know how to ask for salvation, that you may seem to give to him

that asketh. It is for a reason equally important, that unmarried women both virgins and widows, are kept waiting, either till they marry or are confirmed in a habit of chaste single life. Such as understand the importance of baptism are more afraid of presumption than procrastination, and faith alone secures salvation.

Now whatever may have been the objections of Tertullian to infant baptism, it is certain from this document that it was not practiced in the Carthaginian Church, of which he was the pastor or bishop. And the inference is fair and plain that it was not practiced in the other African Churches. But enough; we are weary with exposing the palpable mistakes and errors of this author.

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## CHAPTER VIII.

IS THERE ANY TRUTH IN THE ASSERTION OF "A MEMBER OF THE METHODIST CONFERENCE," THAT "EUNOMIUS WAS THE FIRST WHO BAPTIZED AFTER THE MANNER OF THE BAPTISTS?"

On page 297 he says: "Eunomius and his followers immersed their subjects as the

Baptists do ;" and once or oftener afterward, he refers to him as the first who baptized as the Baptists do ; and he does all this with Wall's History of Infant Baptism at his hand, in which is the following account of this heretic and his manner of baptizing :

"The Eunomians had the oddest way of baptizing that ever was heard of. For besides that they differed from all other Christians in the words used at baptism, one sect of them baptizing only in the name of Christ, as I said ; another sect, instead of saying, 'In the name of the Father, and of the Son, and of the Holy Spirit,' expressed their own impious opinions in these words : 'In the name of the uncreated God, and in the name of his created Son, and in the name of the sanctifying Spirit, created by the Son, who is himself created.' Besides this, their manner of baptizing was to plunge the person but once into the water, and that not all his body neither. For they said, all the parts of the body below the waist are abominable, and must not touch the water : so they used to uncover the person to the waist, and then holding his heels upward, and his head downward, they dipped him into the font as far as the waist. They continued this custom till a ridiculous accident happened : a heavy and unwieldy man coming to be bap-

tized, they that were to hold him with his head downward let him fall, and he broke his head against the bottom of the font. To prevent which mischance for the future, they invented another way. It was much the same as was one of the devices with which the Dutch are said to have tortured the English at Amboyna: only the muffler was larger. They tied one end of it about his waist, and turning the other open end upwards, they poured in water till it covered the head of the person. So it pleases God to suffer heretics to be infatuated, that must have newfangled ways.

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## CHAPTER IX.

IS THE AUTHOR OF THEADOSIA GUILTY OF  
“FALSEHOOD AND FRAUD,” IN HAVING PRE-  
TENDED TO QUOTE FROM WALL A PARAGRAPH  
OF WHICH “NOT ONE WORD IS TO BE FOUND  
ANY WHERE IN” WALL’S BOOK?

ON page 304, we read the following, as quoted from Theodosia :

““The way that is ordinarily used, we can-  
not deny to be a novelty, brought into this  
Church (the English) by those that had learned  
it at Germany, or at Geneva. And they, not

contented to follow the example of pouring a quantity of water, (which had there been introduced instead of immersion,) but improved it (if I may so abuse that word) from pouring to sprinkling, that it might have as little resemblance to the ancient way of baptizing as possible.'—*Def. of Hist. of JOHN THE BAPTIST.*" (!!)

Of this the author says :

" Well, now, Theophilus, you will not be surprised to hear that there is *no such passage* in Dr. Wall's 'Defence.' There is not a word of it on page 403, nor is it anywhere else in the book. I have looked in vain for even the detached sentences, thinking they may have been thrown together, as the ladies sew patches in a quilt. But I cannot find *one* sentence in Dr. Wall agreeing with this quotation in 'Theodosia.' "

Here is certainly a very strong assertion, and one which, if true, must be very terrible in its effect upon the author of Theodosia Ernest. Most people will take it for granted that it is true, as it is made by a professed minister of Jesus Christ, a member of the Methodist Conference of Alabama—a man who devotes himself to the special advocacy of the "majesty of truth." But sad to tell, he who is so ready

to accuse of falsehood, is, in the very accusation, guilty of very great carelessness, to say the least, in regard to the truthfulness of his statements. If he were not a member of Conference some people would be certain that he had actually lied. We make no such charge. We only say that the words which he says “are not anywhere in the book” are in the book; and we do not, for ourselves, believe that he could have “looked in vain” all through the book for one detached sentence of it, as he says he did. Other people who have more faith in “members of Conference” may take his word for this and similar assertions if they see fit, but for ourselves we will beg leave to *doubt* every assertion of such men, which is not sustained by proof.

Now it is true that by a typographical error, the page of Wall’s defence was given as 403, instead of 458, yet if he had looked *carefully*, he certainly would not have “looked in vain” for the whole paragraph, which our readers will find quoted again from Wall, together with the most of all he says upon this subject, in another part of this work.

The charge of “dishonesty,” against the author of *Theodosia*, based upon the omission

of some extra quotation marks, which, if they had been inserted, would not at all have modified the sense of the extracts from Wall, of which so much is said on page 303, comes with ill grace from one who is so careless in his own statements.

The foregoing are but specimens of similar errors in regard to matters of fact scattered in every portion of the book. We do not charge that they are the result either of "*fraud*" or "*falsehood*." We do not call the hands that wrote them "*unholy*," or the head that conceived them "*impious*." We will not even intimate that it had not in it enough of theology to belong to Doctor of Divinity. We leave such vituperation to the member of the Methodist Conference. As a professed minister of Jesus Christ, he surely ought to have intended to tell the truth, but it is evident he has not been so careful to do so, as to entitle his statements, when unsupported by unquestionable authority, to the very slightest confidence.

## CHAPTER X.

WHAT, IN THE NEW TESTAMENT, IS THE MEANING OF THE WORDS BAPTIZE AND BAPTISM ?

WE wish now briefly to examine the arguments, if arguments they may be called, by which the author attempts to refute the reasoning in Theodosia. With the fictitious narrative which runs through the book, and serves to connect together its incongruous materials, we have no concern. There is to be decided a grave question of Christian duty. The Christian's Lord and Savior has commanded him, as one of his first public acts of obedience, to be baptized. This is conceded by all. But what is it to be baptized ? What is the *act* which Christ commanded ? Is it some one thing, or is it any one of three different things ? Is it immersion, or is it sprinkling, or is it pouring, or is it any one of the three which the preacher may prescribe, or the candidate may choose ? He who does what Christ did not command, is guilty of a solemn mockery, a wicked perversion of his sacred ordinance. We

come to Theophilus and ask him what it was that Christ commanded? what it is the convert must perform? We ask him not merely to *tell* us what is *his opinion*, or the opinion of his sect, but to *show* us *in the Word of God* an answer to these questions.

Now if, instead of doing, or even of trying to do this, he should seem to labor rather to obscure than to make plain the teachings of God's Word, if he should employ his knowledge of the Greek language, in which the New Testament was given, to pervert rather than to explain the sense of the original; and especially if he should positively assert what is *untrue* in regard to the New Testament usage of the word employed to designate the ordinance, must we not think that his professions of loyalty to the "majesty of truth," paraded in his title page, are like the oath with which an old and practiced liar prefaces his assertion that what he is now about to say is indisputably true. We do not say that our author has adopted this course. We leave our readers and his to determine this for themselves.

The question is, what was the meaning of the word "baptize," (Greek "*baptidzo*,") as

employed by Christ to designate the act of admission to his visible kingdom? This word either had, like other words, some meaning or it had not. If it meant *any* thing, what did it mean? It is not what "baptize" now means in English, nor what it meant when the Bible was translated, but what the *Greek* word meant *at the time when the New Testament was written in Greek*. This, and this only, could have been the sense in which it was employed by Christ or his apostles. When we want the meaning of *other* words employed by them, we go to the lexicons of the Greek language and to other writers at or before their times, and to the usage of the New Testament itself, and thus we find it. In regard to the words used to designate the ordinance "*baptidzo*," the verb, and "*baptisma*," the noun, the lexicons and all the usage of the language are very plain. The *common* meaning of the first is to dip, and of the last a dipping or submersion. *This no one who has any character for scholarship or veracity to lose, will venture to deny.* This is freely admitted by the most learned and candid of *all* denominations. He who denies it, places himself without the pale of honorable criticism,

since he shows himself to be either an ignoramus or a knave—either knowing nothing of what he speaks, or wilfully perverting the truth. He who now, after such men as Beza, and Luther, and Calvin, and Wall, and Chalmers, and McNight, and Stuart, and Anthon, and a thousand others whose prejudices and whose Church relations sanctioned pouring or sprinkling, have, in the very face of those prejudices and the practice of their Churches, conceded this, shall yet contend that they were mistaken, and strike his puny blows to win back what the giants of his party were, by the “majesty of truth,” compelled to yield, is worthy only of the pity or contempt of honorable critics.

Whether the author of Theophilus Walton intends to deny that such is the ordinary usage of the word, is not very plain from reading his book. His main object seems to be to *mystify* the subject, and *bewilder* the simple-minded inquirer after truth. We go to Theodosia and offer the simple inquiry, what was the meaning of the words which are used in the New Testament to designate the ordinance of baptism? She replies promptly and frankly, look at the

lexicons. We turn to the words in the lexicons and read, "dip, plunge, immerse, submerge, saturate, soak"—"a dipping, submersion," etc. We find no pouring and no sprinkling. If you still doubt, she says, turn to all the places in the Septuagint, as suggested by Mr. Barnes, himself a noted sprinkler, and see how the word is rendered, when it is translated at all. If you hesitate still, she bids you see how the most learned scholars and the most eminent biblical critics have rendered it. If this does not satisfy you, she begs you will examine the history of the first Churches and see how *they understood* the command, for they would certainly do what they believed the Lord intended, and they could not be ignorant of what he did intend, since they lived in or near the time of the apostles, and spake every day the language in which the word occurs. If still you doubt, she gives you the continuous example of the Greek Church itself, extending to the present day, and still exhibiting dipping, and not sprinkling or pouring, as the act. In each of these fields of inquiry, she challenges the most rigid investigation, and appeals to all

to search and see each for himself, and then decide in accordance with the truth.

We come now to Theophilus and ask the same question of him. He answers us by saying that the word immerse is not in the English Bible, and tells us that baptize is an English word, and means to administer the ordinance of baptism, and that is commonly done by sprinkling. But, we reply, good Mr. Theophilus, the Lord and the apostles did not speak or write *English*, but *Greek*. Please tell what the words which they employed to designate the ordinance meant *at the time* they used them, and *among the people* to whom they were addressed. What did they mean *in Greek* and *among those who read and spoke the Greek language*? We do not ask you what the *English* word baptize, as we *now* have it, means, or what it meant a hundred or five hundred years ago. We can find the present meaning of the English word ourselves in any English dictionary, and in fact we know it without looking. If the Savior had been talking *English*, and had said baptize in English, without showing by his own example, or in some other way, how the ordinance must be

performed, we might feel free to adopt any of the three modes *now included in the English word*. But even in that case, if we had been told that he went down, in his own case, into the river, to show how it must be done, and in the case of another should read, they went down into the water, both the baptizer and the person to be baptized, and he baptized him, and they came up out of the water, this would go very far to determine that he used the English word baptize in the same sense that the Baptists do, to signify immersion or dipping.

But this is nothing to the purpose, as the Savior did not talk English, but Hebrew or Greek, and the apostles did not write in English what he said, but in the Greek, and as they wrote in Greek, their words must be understood as the Greeks, that is, those who spake and wrote the Greek language, would understand them. If they used a word which in Greek meant dip or a dipping, immerse or an immersion, when they did not mean dip or immerse, but pour, or sprinkle, or wash, or wet, they must have known they would be misunderstood. If they meant *wet*, and had common

sense and designed to tell the truth, they would use the word which in the Greek language meant just what *wet* does in English. If they meant *sprinkle*, they either did not intend to tell what they did mean, or they used the word which in Greek meant just what *sprinkle* does in English. If they meant *pour*, they would of course *say* pour; that is, they would employ the word which the Greeks were accustomed to use as we use *pour*. If they meant *wash*, they would of course say *wash*. They must, if they intended to express this idea, have used the word which in the Greek language stands for this idea. To suppose them to have done otherwise, is to suppose they were either *fools* who did not know how to tell what they meant, or *knaves* who intentionally used words which they knew must be understood to mean something very different from what they intended. Perish the tongue which could intimate that they were either. They knew what they meant to say—and they did say just what they intended. But they did not, when speaking of the ordinance, say *wet*, or *wash*, or *pour*, or *sprinkle*; that is, they did not use the words which in the Greek language and among the

Greeks were used just as we use these words in English. They did not say wet, or wash, or sprinkle, or pour, but they did say dip, immerse, or plunge. They did not say wetting, or washing, or sprinkling, or pouring, but they did say dipping, immersion. That is to say, they used the words when speaking of this ordinance which in the Greek language, and among the people who spake and understood it, meant just what these English words, dip, immerse, plunge, dipping, immersion, plunging, mean among those who speak English.

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## CHAPTER XI.

### TESTIMONY OF THE LEXICONS.

How do we know this? We know it, first by going to the dictionaries, which have been made by men learned in the Greek language, to enable those who are studying that language to find out the meaning of Greek words. Go to our classical schools and ask the school-boys to look in their lexicons and tell you what is the meaning of the Greek verb *baptidzo* or of

the Greek nouns *baptisma* and *baptismos*. - The lexicons in every school will testify, without one single exception, that these words, in the Greek, correspond to our words, to dip, to immerse, dipping, immersion and the like. Let any one who doubts our word, and can not himself read Greek, try the experiment. Let him go from school to school, from college to college, from university to university, Baptist or Pedobaptist, in America or in Europe, wherever the English student is learning the meaning of Greek words from a Greek and English lexicon, that is from a dictionary which gives the Greek words with English definitions. Let him go and ask of teachers or scholars to look in the book and find the Greek words, and tell him, or rather *show* him its English definition. He can not find *one*, not a single *one*, of the many which are used in all our schools, colleges and universities, which does not give this as the *ordinary*, every-day meaning of the words. We do not say that he will find no other meaning given to these words, but that this is the prominent and principal sense in which they were employed; so much so that when the student comes to these words in any Greek

book, he is instructed and accustomed to render them by these words in English. He *never* translates them pour, *never* sprinkle. He may render them by sink and sinking, drown and drowning, soaking, or washing ; but even these renderings, if they fairly represent the Greek word, must have in them the idea of covering up, burying the thing in the substance in which or by which it is baptized.

To such appeals as these, what does "Theophilus" answer ? Does he say, *dare* he say, that such is not the testimony of the lexicons ? You will find something of what he does say on pages 143, 144. See how beautifully it illustrates the majesty of *truth*. As one who *loves* the truth, and is seeking to do her homage as a loyal subject, he will surely be careful to state his testimony fully and fairly.

Here is his language :

"Edwin produces Donnegan's Lexicon on the Baptist side, as a witness. Donnegan's testimony is thus given :

"' *Baptidzo*, to immerse repeatedly into a liquid, to submerge, to soak thoroughly, to saturate.'

"Now I have examined father's library, and I found *three* lexicons, Grove, Liddell and

Scott, and Robinson. I will read their definitions just as I copied them from the books :

“‘*Baptidzo*, to dip, immerse, immerge, plunge ; to *wash*, *cleanse*, *purify* ; to *baptize*.’—Grove.

“‘*Baptidzo*, to dip repeatedly, dip under ; to *pour upon*, drench ; in New Testament, to *baptize*.’—Liddell and Scott.

“‘*Baptidzo*, to dip in, to sink, to immerse ; in New Testament, to *wash*, to *lave*, to *cleanse* by *washing*, to *baptize*.’—Robinson.

Now it appears that one witness testifies that the Greek word *baptidzo* means to immerse, and uses only equivalent words in defining it. We introduce three other witnesses, however, who say that the word *does* mean more than immerse, and therefore define it by such terms as to wash, cleanse, etc. Now, on the principle that preponderance of testimony settles the question, we have gained this point too. We have *all* the witnesses in English, and three to one in the Greek, on the Pedobaptist side.”

“But your witnesses all agree that immerse was the *primary* meaning, Miss Carrie,” said Mr. Price.

“What do you mean by *primary*, Mr. Price ? I do not understand you,” said Carrie.

“Why the *most common* meaning : it is placed first among the definitions.”

“I know nothing about that, Mr. Price,” she answered ; “I am not sufficiently acquaint-

ed with the language to tell whether the first meaning in the dictionary is the ordinary one or not. I leave that matter to Theophilus and other Greek scholars. All the use I have for the lexicons is to show that they are three to one against the Baptist position that *baptidzo* only means to immerse. One witness says it has but *one*, and *three* witnesses says it has *more* than one meaning. The testimony is, then, on my side ; is it not, Mr. Price?"

Now we differ a little from the amiable "Miss Carrie," in that we have, as *our* use of the lexicons, not to show that they are three to one, or twenty to one in our favor or against us, but simply to show by them in what sense those who used the Greek language would use and understand these Greek words, which we find employed to designate the ordinance of Christ. Edwin, in Theodosia, produced but one, because one was sufficient, unless its authority had been disputed. That one was gotten up under the supervision of the faculty of the Presbyterian Theological Seminary at Princeton, New Jersey, and could not be suspected of Baptist bias.

But no testimony to invalidate that of Donnegan has been presented. The position

was not taken in Theodosia that the Greek words *baptidzo* and *baptismos* or *baptisma* have *never* any other meaning but immerse. It is not necessary for the purposes of the argument on the side of immersion. If immersion was the *common*, ordinary meaning—that which it would be understood to have in common *every day* conversation—that is all we need. It must be understood to have *this* meaning unless there is some good reason in any case of its employment why it should be understood in some other sense. Just as our English word “*dip*” means to put into the water, or some other penetrable substance, yet, according to Webster, it has several other meanings, such as “to enter,” “to take a concern,” “to choose by chance,” “to incline downward,” etc. But when a man says “*dip*” we suppose he means dip in its ordinary or, as it is expressed in the lexicons, its *primary* sense; called primary because put *first* in the list of definitions, as being that which is most common, natural, and proper, and hence most likely to be the true meaning in any particular instance.

Now if *baptidzo* in Greek was used to express the same idea that dip or immerse is used to

express in English, and that just as commonly, then it follows that when Christ or his apostles used the word, they would convey the idea of dipping to those who spoke Greek, just as surely as they would if they had been talking English and had used dip or immerse to those who spoke English.

But now let us look at these three lexicons quoted by Theophilus. The first is Grove's, and it substantially agrees with Donnegan. It gives as its *first* meaning, that is as its *most common* and ordinary meaning, "to *dip*, immerse, immerge, plunge;" then as a secondary one, "to *wash*, cleanse, purify," and third, "to *baptize*." So we might read, the people came to John and were *washed* by him in Jordan, confessing their sins; but it would still be washing by immersion. Let us read, they were *purified* by him in the Jordan, confessing their sins, and the idea would still be in the word, as its ordinary meaning was *to dip*, that the purifying was done by dipping. But why will any one insist on these secondary or tertiary meanings, when it will make better sense and be more natural to give it the first and

*common* meaning, and read, they were dipped by him in Jordan, etc.

Take now the second lexicon, "Liddell and Scott's." How does its testimony agree with the others: "*to dip repeatedly*," we have again as the most common meaning, then "*to dip under*." But we have also given here "*to pour upon*" as a meaning of this word. This reminds us of a remarkable historical fact. This was the first of all the lexicons which ever ventured to give "*pour upon*" as a meaning of the word. Its authors were Pedobaptists, and they would gladly have given countenance to pouring if they could. One edition of the work was published in Europe and in America with this new meaning, never known or recognized by scholars before that time. But when it came before the learned world, such was the indignant outcry of those who were familiar with the Greek language, that its authors in England and its editor in America, after seeking in vain to find a single passage, in the whole range of Greek literature, to justify the innovation, *were compelled to strike out this definition, as one utterly without the shadow of authority.* If the author of Theophilus knew this, he has

designedly outraged “the majesty of truth.” If he did not, he was too ignorant to defend her cause.

In the last edition of Liddell and Scott’s Lexicon, the one which is now in common use, and a copy of which we have before us, there is no such definition given. Now this fact speaks volumes. It ought, of itself, to settle forever the question whether “*baptidzo*” ever means to sprinkle or to pour upon ; for nothing can be more certain than that if a single instance could have been found in the whole range of Greek literature, in which any writer had ever used the word in this sense, the passage would have been referred to as authority, and the definition retained. But when the authors and publishers of the work were driven to the necessity of admitting that they had *made a meaning* for the word which it never had, for the purpose of sustaining the practice of their sects—a meaning for which they could not find the shadow of authority—or else admit that they had been mistaken in supposing it ever had such a meaning, correct their plates and strike it out of their lexicon, they wisely chose the latter alternative, as that which alone

could save their reputation for scholarship and veracity.

This much in regard to one of his witnesses ; now let us put the other on the stand. What is really the testimony of Robinson ? Let it be remembered that his is *not* a lexicon of the Greek language *generally, for the use of students learning the language*, but is a *Pedobaptist* explanation of the words found in the Greek Testament, and the author takes no pains to conceal his *Pedobaptist* sentiments. So far, therefore, is this from being like the other lexicons, an impartial witness, that it is pledged beforehand to sustain, if possible, the validity of sprinkling and pouring. We have this work before us and copy the following :

“*Baptidzo*, a frequentative in form, though apparently not in signification ; to dip in, to sink, to immerse. In Greek writers, spoken of ships and galleys, etc.”

Of this definition he gives numerous examples from a number of Greek authors, and claims for the word no other sense, except when he comes to the New Testament. In this he says it means, “1. To wash, to lave, to cleanse

by washing, to wash one's self, that is, one's hands or person."

The authority which he gives for this rendering is a reference to Luke xi. 38, and Mark vii. 2-4 : "And when the Pharisee saw it he marveled that he had not first *washed* before dinner." "For the Pharisees, and all the Jews, except they wash [*nipsonti*] their hands oft, eat not, holding the tradition of the elders, and when they came from the market, except they wash, [*baptidzonti,*] they eat not." But he brings not a particle of proof to show that the "*washing*" spoken of in both Mark and Luke was not a *bathing* by immersion of the whole body. In fact he furnishes incontestable evidence that this was the case ; for he refers to the Septuagint to show that it was equivalent to "*louo,*" and in his definition of "*louo*" he expressly says it means, "to bathe, to wash, *but only a person or the whole body, and not merely the hands and face,* which is expressed by *nipto.*"

To the word "*baptisma,*" he gives the meaning, "any thing dipped ; in the New Testament, baptism."

"*Baptismos*" he renders, "a dipping, im-

mersion ; in the New Testament, a washing, ablution, baptism."

"*Bapto*" he renders, "to dip in, to immerse," and as a special and secondary meaning, "to dip, to dye."

In a note appended to his article upon *baptidzo* he says, "While in Greek writers, as above exhibited, from Plato onward, *baptidzo* is, everywhere, to sink, to immerse, to overwhelm, either wholly or partially, yet in Hellenistic usage, and especially in reference to the rite of baptism, it would seem to have expressed not always simply immersion, but the more general idea of ablution or affusion." He then goes on to present the common arguments of Pedobaptists to show that something besides immersion must have been meant, although immersion was the admitted meaning of the word : such as scarcity of water, the great number baptized in a day, etc.

Now what is the true value of such testimony ? As a lexicographer he plainly declares that the word, from Plato down, everywhere in all Greek writers, had but the meaning which we insist upon, "to sink, to dip, to immerse." But as the Pedobaptist expounder of the *New*

*Testament*, pledged to sustain the practice of his Church, he *hesitates*. He dares not say that even here it has not the same sense it has elsewhere, but cautiously informs us “*that it would seem*” as though it did not “*always*” mean immersion, but sometimes “*ablution or affusion*.”

And now since we are upon the question, what do the lexicons say, we will adduce the testimony of a few more. In the great discussion between A. Campbell and J. N. Rice, commonly known as the Lexington debate, there was presented, on one side or the other, every lexicon of the Greek language that could be obtained—in all no less than thirty.

Now let our readers bear in mind that the position taken in Theodosia is, that the *common* every-day meaning of the word is that which we must understand it to have, unless there is some insuperable difficulty in the way, and that the common every-day meaning is the meaning *first* given, and hence in the lexicons called the *primary* meaning; and with this idea firmly fixed in his mind, read the following, from the condensed report of the debate above alluded to, and then say whether

there is any room to doubt concerning the testimony of the lexicons of the Greek language:

1. *Scapula*.—"To dip or immerse; also to submerge or overwhelm, to wash, to cleanse."
2. *Henricus Stephanus*.—"To dip or immerse, as we dip things for the purpose of dying, or immerse them in water."
3. *Robertson*.—"To immerse, to wash."
4. *Schleusner*.—"Properly it signifies, I immerse, I dip, I immerse in water. 2d. It signifies, I wash or cleanse by water, because for the most part a thing must be dipped or plunged in water that it may be washed."
5. *Pasor*.—"To dip, to immerse; to dye, because it is done by immersing."
6. *Parkhurst*.—"To dip, immerse, or plunge in water;" in the New Testament, "to wash one's self, to be washed, to wash the hands by immersion, or dipping them in water." "To immerse in water or with water, in token of purification from sin and from spiritual pollution."
7. *Donnegan*.—"To immerse repeatedly into a liquid, to submerge, to sink thoroughly, to saturate. *Baptiztes*, a Baptist, one who immerses, submerges. *Baptisma*, an object immersed, submerged, washed or soaked."
8. *Dr. John Jones*.—"I plunge, I plunge in water, dip, baptize, bury, overwhelm."
9. *Greenfield*.—"Immerse, immerge, sub-

merge, sink. In New Testament, to wash, to perform ablution, cleanse, to immerse, baptize, to perform the rite of baptism."

10. *Bretschneider*.—"In *baptidzo* is contained the idea of a complete immersion under water." "*Baptisma*, immersion, submersion. In the New Testament it is used only concerning the sacred submersion which the Fathers call baptism."

11. *Bass*.—"To dip, immerse, plunge in water, to bathe one's self, to be immersed in afflictions and sufferings."

12. *Pickering*.—" *Baptisma*, immersion, dipping, plunging."

13. *Stokius*.—" *Baptidzo* generally and by the force of the word indicates the idea of simply dipping or diving, but properly it means to immerse in water."

14. *Schrivelius*.—"To baptize, to immerse, to cleanse, to wash."

15. *Robinson*.—"To immerse, to sink, for example, spoken of ships and galleys. In the New Testament, to wash, to cleanse by washing, to wash one's self, to bathe, to perform ablution."

16. *Groves*.—"To dip, immerse, immerge, plunge, wash, cleanse, to purify."

17. *Suidas*.—"To sink, plunge, immerse," "to wet, wash, cleanse, purify."

18. *Wahl*.—"To wash, perform ablution;" "to immerse, etc."

19. *Hedricus*.—“To dip, immerse or cover with water. 2. To cleanse, to wash. 3. To baptize in a sacred sense.”

20. *Wilson*.

21. *Bailey*.

22. *Ash*.

23. *Charles Richardson*.

24. *Calmet*.

25. *Schoettgenius*.

26. *Suicerus*.

27. *Schilhomius*.

28. *Clitsnetus*.

29. *Leigh's Critica Sacra*.

30. *Tromius Concordance*.

These “all concur with Suicerus in defining *baptidzo* as denoting immersion or dipping into.”

Surely if the meaning of the word baptize in the Greek language could be settled by lexicons, we have settled it.

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## CHAPTER XII.

### THE TESTIMONY OF EMINENT SCHOLARS AND DIVINES.

BUT “a Member of the Alabama Conference,” after misrepresenting the testimony of the lexicons, proceeds to that of the eminent scholars and theologians who have written

upon this subject. Before we follow him, however, let us make another point connected with the lexicography of the word. Did it ever occur to any one to examine the testimony of the *concordances* in regard to this point? We have before us that of Butterworth, an Episcopalian, edited by Dr. Adam Clark, the great Methodist commentator, and in it we read as follows :

“ *Baptism* is (1st.) an ordinance of the New Testament, instituted by Christ, (Matt. xxviii. 19,) whereby the person is, in the name of the Father, and of the Son, and of the Holy Ghost, immersed in and covered with water, as a sign of his death to sin and resurrection to newness of life here and to life eternal hereafter, and of the influence of the Holy Spirit : Rom. vi. 3 ; iv. 5 ; Col. ii. 12.’

“ *Baptize*, in Greek *baptidzo*, from *bapto*, to dip, immerse or plunge : Rev. xix. 13 ; to wash : Mark vii. 4.”

In that monument of patient labor and ingenuity, “The Englishman’s Greek Concordance,” we find the following remarkable facts :

The word *sprinkle* occurs in the New Testament, with its derivatives, sprinkling, etc.,

six times, and the Greek word is never “*baptidzo*,” or any of its cognates. It is “*rantidzo*” in every place but one, (Heb. xi. 28,) the pass-over and the sprinkling of blood. The word here is “*proskusis*,” which signifies more literally a *pouring out upon* than a *sprinkling*. The word *pour*, *pouring*, etc., occurs twenty-five times, but in no case is the Greek word *baptidzo*, or any of its cognates. Six different Greek words are rendered, thus : *ballo*, which commonly means *to cast*, *kattakeo* to *pour upon*, as when the woman poured the ointment on the head of Christ : Matt. xxvi. 7 ; Mark xiv. 3 ; *epikeo*, to *pour in* ; *ekkeo*, to *pour out* ; *kerrannumi*, *poured out*.

Now if, as the author of Theophilus insists that pouring on the head was the action Christ commanded, it is evident that if Christ said what he meant to say, he would have used the word to express that idea when the ointment was poured upon his head. But he did not use *ekkeo*, but *baptidzo*, a word which occurs eighty times, and is translated only twice, (Mark vii. 4, and Luke xi. 38,) in both of which cases it evidently has reference to a *bathing* of the whole body.

The word *dip* occurs six times, and in every place the Greek word is *bapto* or *embapto*. Add to all this that the *Septuagint* has *baptidzo* in only two places, in both of which the translators of our version rendered it *to dip*, as they did *bapto* in almost every place where it occurs in the Old Testament, and we see how little ground there is in the usage of either the Old or New Testament for rendering *baptidzo* by *sprinkle* or *pour*.

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## CHAPTER XIII.

### THE TESTIMONY OF LEARNED COMMENTATORS AND DIVINES.

We are now ready to ask the attention of Theophilus to the testimony of learned commentators and theologians. He finds the testimony of Mr. Barnes to be, that the word *baptidzo*, as used in the New Testament, does not mean to *sprinkle*, or to *pour*, or to *immerse*, but it signifies to *dip* commonly, for the purpose of *sprinkling* or for some other purpose, and not relishing the idea of being *dipped* for

the purpose of getting sprinkled, he forthwith dismisses very contemptuously, as an arrant blunderer, one of the most learned and pious commentators that ever did honor to the Pedobaptist ranks. The learned and laborious McKnight, who spent the greater part of a common life-time writing his notes on the Epistles, is dismissed with a sneer. "He is a fine author to teach Presbyterians the proper mode of baptism!" And why not? Whom have they, or you, Mr. Methodist, who is his equal in learning or in industrious carefulness to reach and state the truth? Surely Presbyterians, at least, might show some regard to the mature convictions of a man, who for twenty years held the highest office they could confer, and whose piety and learning they delighted to honor. The great Dr. Chalmers, testifying in the same direction, is not thought worthy so much as to be named. No more importance is attached to the opinion of such men, agreeing as it does with that of all the lexicons in regard to the meaning of the word, than if it had not been given. He would fain have us forget that they had said that the very word *baptize* comprehends an immersion. But what course

does he take to divert our attention and distract our minds? Remember we have asked him for the meaning of the *Greek* word *baptize*, as it was used *by Christ and the apostles*, and as it stands *in the New Testament*. We have seen what the lexicons say; what the concordances say; what the most learned and eminent, even of Pedobaptist theologians and commentators, say. Does he deny that such men as Barnes and Stuart, McKnight and Chalmers, Luther and Calvin, give the meaning, "to immerse," "to dip," etc.? not at all: this he does not dare to do. But he will undertake to show that there is a serious difference of opinion among Baptist Doctors of Divinity about some canons of criticism. And that Baptists themselves are not all agreed about the meaning of this word. This is to be an offset to the concessions of the learned Pedobaptists referred to in Theodosia. But what will he prove? That any one of these Baptist Doctors ever contended or admitted that the word *baptize* is ever used in the New Testament, or any other Greek book, to signify *to pour upon* or *to sprinkle*? Not at all. That any one of them ever admitted that it was a generic word, which meant any application

of water which might be put upon it? Nothing of the sort. But wonderful to tell, he is prepared to prove that "Dr. Fuller says a word cannot have three meanings, and Dr. Carson says it can." p. 153. "Dr. Gale says *baptidzo* and *bapto* are synonymous, and Dr. Carson says *bapto* does not always mean *to dip*, and hence *baptidzo* does not always mean *to dip*." Well, what of it? Dr. Carson says *bapto* means "to dye" or "stain," as well as "to dip," and Dr. Gale says the two words are equivalent to each other. Let us grant it. And now we read in the Septuagint, 2 Kings v. 14, Naaman went down and stained himself or dyed himself seven times in Jordan. And in Matthew we read, they were all stained or dyed of John in the river of Jordan, confessing their sins. This will give no aid whatever to *pouring* or *sprinkling*. It does not follow because a word means to dye, or paint, or stain, that it means also to spit upon, to kick, to sprinkle upon, or to pour. If he would have any thing to his purpose, let him show where some "*Baptist Doctor*," or where almost all learned "*Baptist Doctors*" who have given any opinion at all upon the word, have said it means "*to pour upon*" or

“*to sprinkle*,” as plainly and distinctly as the *Pedobaptist Doctors* have said it means *not* to sprinkle or to pour upon, but “*to dip*,” “*to immerse*,” etc. No man of sense can fail to see that this is what is required to make the cases parallel. And the question may be raised whether any man of common honesty, who at the same time had common sense, could have endeavored to hide the real issue in this case by such a jumble of words as are employed about this subject in the book before us.

The question is, what was the meaning of the word baptize when Christ said, “go teach all nations, baptizing them ;” and when the Evangelist wrote, “then they that received the word with gladness were baptized,” etc. The word was a Greek word, and meant what those who spoke Greek understood it to mean. We have seen what this was by the lexicons, dictionaries of the Greek language. Then we have seen what it was believed to have meant, by a few eminent Greek scholars and theologians. This class of testimony might be indefinitely extended. As in regard to the lexicons Theodosia gave but a small portion of the proof, so also in regard to Pedobaptist

authorities. We subjoin a few more of the same sort, which have been collected by Elder J. R. Graves, in his letters to L. N. Rice, a work which we trust will be some day completed and the valuable information it embodies put into a more accessible and permanent form than that which they now present as a series of newspaper articles.

“1. LUTHER.—‘The term baptism, is a Greek word. It may be rendered *a dipping*, when we dip something in water, that it may be entirely covered with water. And though that custom be quite abolished among the generality, (for neither do they entirely dip children, but only sprinkle them with a little water,) nevertheless they ought to be wholly immersed, and presently drawn out again; for the etymology of the word seems to require it. The Germans call baptism *tauff*, from *depth*, which they call *tieff*, in their language; as if it were proper those should be *deeply immersed*, who are baptized. And, truly, if you consider what baptism signifies, you shall see the same thing required: for it signifies, that the old man and our nativity, that is full of sins, which is entirely of flesh and blood, may be overwhelmed by divine grace. The manner of baptism, therefore, should correspond to the signification of baptism, that it may show a certain and

plain sign of it.' In Dr. Du Veil, on Acts viii. 38.

"2. CALVIN.—'The word baptize, signifies to immerse; and the rite of immersion was observed by the ancient Church.' Institut. Christ. Relig. 1. iv. c. xv. § 19.

"3. BEZA.—'Christ commanded us to be baptized, by which word it is certain immersion is signified. *Baptizesthai*, in this place, is more than *cherniptein*; because *that* seems to respect the whole body, *this* only the hands. Nor does *baptidzein* signify to wash, except by consequence: for it properly signifies to immerse for the sake of dyeing. To be baptized in water, signifies no other than to be immersed in water, which is the external ceremony of baptism. *Baptidzo* differs from the verb *dunai*, which signifies, to plunge in the deep and to drown; as appears from that verse of an ancient oracle, *Askos-Baptize, dunai de toi ou themis esti*: in which these two terms are distinguished, as expressing different ideas.' Epistola II. ad Thom. Tillium, (apud Spanhem, Dub. Evang. pars iii. Dub. 24.) Annotat. in Marc. vii. 4. Acts xix. 3; Matt. iii. 11.

"4. ZANCHIUS.—'Baptism is a Greek word, and signifies two things: first, and properly, immersion in water; for the proper signification of *baptidzo*, is to immerse, to plunge under, to overwhelm in water. And this signification properly agrees with our baptism, and has a

resemblance of the thing signified.' *Opera*, tom. vi. p. 217. Genev. 1619. N. B. Mr. De Courcey tells us, that the opinion of Zanchius 'is worth a *thousand* others.' *Rejoinder*, p. 261.

"5. H. ALTINGIUS.—'The word baptism properly signifies immersion ; improperly, by a metonymy of the end, washing.' *Loci. Commun.* pars. i. loc. xii. p. 198.

"6. VENEMA.—'The word *baptidzein*, to *baptize*, is no where used in the Scripture for sprinkling ; no not in *Mark* vii. 4, otherwise than appears to some.' *Institut. Hist. Eccles. Vet. et Nov. Test.* tom. iii. secul. i. § 138.

"7. MAGDEBURG CENTURIATORS.—'The word *baptidzo*, to *baptize*, which signifies immersion into water, proves that the administrator of baptism immersed, or washed, the persons baptized in water.' *Cent.* i. l. ii. c. iv. p. 382

"8. LE CLERC.—"At that time John the Baptizer." He has been called the *Baptizer*, rather than *Baptist*, because the latter word is a proper name in the modern languages ; whereas in this place it is an appellative, to signify a man that plunged in water those who testified an acknowledgment of his divine mission, and were desirous of leading a new life— "He shall baptize you in the Holy Spirit." As I plunge you in water, he shall plunge you, so to speak, in the Holy Spirit.' *Remarques sur Nouv. Test. a Matt. iii. 1.*

“9. ALSTEDIUS.—‘*Baptidzein*, to baptize, signifies only to immerse ; not to wash, except by consequence.’ Lexicon Theologicum, cap. xii. p. 221.

“10. ZEPPERUS.—‘If we consider the proper meaning of the term, the word baptism signifies plunging into water, or the very act of dipping and washing. It appears, therefore, from the very signification and etymology of the term, what was the custom of administering baptism in the beginning ; whereas we now, for baptism, rather have rhantism, or sprinkling.’ In Leigh’s Crit. Sac. under the word *baptismos*. Lond. 1646.

“11. H. CLIGNETUS.—‘Baptism is so called from immersion, or plunging into ; because in the primitive times those that were baptized were entirely immersed in water.’ In Thesaur. Disputat. Sedan, tom. i. pp. 769, 770. Genev. 1661.

“12. STAPFERUS.—‘By baptism we understand that rite of the New Testament Church, commanded by Christ, in which believers, by being immersed in water, testify their communion with the Church.’ Institut. Theolog. Polem. tom. i. cap. iii. § 1635.

“And I will add the apt remark of the learned Mr. Selden, when sprinkling first made its appearance in England :

“‘Of late years, I ever thought the parson

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“And I will add the apt remark of the learned Mr. Selden, when sprinkling first made its appearance in England :

“‘Of late years, I ever thought the parson

baptized his own fingers, rather than the child.' Works, vol. vi. col. 2008.

"To this overpowering weight of Pedobaptist authorities, I add—

A JURY OF TWELVE OF THE MOST DISTINGUISHED ENGLISH, GERMAN, AND AMERICAN PEDOBAPTIST GREEK SCHOLARS OF THIS CENTURY.

"1. PORSON, the most renowned Greek scholar of England.—'The Baptists have the advantage of us. *Baptidzo* signifies a total immersion.' See Carson, p. 23.

"2. CHALMERS.—'The original meaning of the word baptism is immersion.' See his notes on Romans vi. 4.

"DR. G. CAMPBELL.—'The word *baptidzein*, both in *sacred authors and classical*, signifies to dip, to plunge, to immerse. *Baptidzo* is never employed in the sense of *raino*, I sprinkle, in any use, sacred or classical. When, therefore, the Greek word *baptidzo* is adopted, I may say rather than translated into modern languages, the mode of construction ought to be preserved so far as may conduce to suggest its original import.'

"In his lectures on Pulpit Eloquence, he says: 'I have heard a disputant, in defiance of etymology and use, maintain that the word rendered in the New Testament *baptize*, means more properly *to sprinkle* than *to plunge*; and in defiance of all antiquity, that the former was

the earliest and the most general practice in baptizing. One who argues in this manner never fails with persons of knowledge to betray the cause he would defend ; and though with respect to the vulgar, bold assertions generally succeed as well as argument, and sometimes better, yet a candid mind will always disdain to take the help of falsehood, even in the support of truth.'

"4. BLOOMFIELD.—'There is here plainly a reference to the ancient mode of baptism by immersion ; and I agree with Koppe and Rosenmuller, (two German commentators,) that there is reason to regret it should have been abandoned in most Christian Churches, especially as it has so evidently a reference to the mystic sense of baptism.'

#### "GERMAN SCHOLARS.

"1. ROSENMULLER, (above referred to)—'Immersion in the water of baptism, a coming forth out of it, was a symbol of a person renouncing his former life, and, on the contrary, beginning a new one. The learned have rightly reminded us that, on account of this emblematical meaning of baptism, the rite of immersion ought to have been retained in the Christian Church.'

"2. NEANDER, the first of German historians.—'As to your question on the original rite of baptism, there can be no doubt what-

ever that in the primitive times it was performed by immersion, to signify a complete immersion into the new principle of the divine life which was to be imparted by the Messiah.' (Judd's reply to Stuart, p. 194.)

"3. DR. THOLUCK, Prof. in the University of Halle.—'For the explanation of this figurative description (Rom. vi. 4) of the baptismal rite, it is necessary to call attention to the *well known* circumstance, that, in the early days of the Church, persons, when baptized, were first plunged below, then raised above, the water ; to which practice, according to the direction of the apostle, the early Christians gave a symbolic import.'

"4. BRETSCHNEIDER, the most critical of all the New Testament lexicographers, says, in his 'Theology :'—'An entire immersion belongs to the nature of baptism. This is the meaning of the word. In the words *baptidzo* and *baptisma*, is contained the idea of a complete immersion under water ; at least, so is *baptisma* in the New Testament.' (Vol. ii., pp. 673, 681.)

"5. PROF. LANGE.—See his *Infant Baptism*, p. 81.—'Baptism in the apostolic age was a proper baptism—the immersion of the body in water.' 'Baptism consists in the immersion of the whole body in water,' (Scholz. on Matt. iii. 6.)—'In sprinkling, the symbolical meaning of the ordinance is wholly lost,' (Rhinehard, *Ethics*, vol. 5, p. 79.)—'The word *baptize*

signifies, in Greek, sometimes to *immerse*, sometimes to *submerge*, (Paulus, N. T. Comment., vol. 1, p. 278.)—‘That baptism was performed, not by *sprinkling*, but by *immersion*, is evident, not only from the nature of the word, but from Rom. vi. 4,’ (Fritsche, Comment on Matt. iii. 6.)—‘The word “baptism,” according to etymology and usage, signifies to *immerse*, *submerge*, etc.; and the choice of the expression betrays an age in which the later custom of sprinkling had not been introduced,’ (Augusti, Archæology, vol. 5, p. 5.)—‘Immersion in water was general until the thirteenth century; among the Latins it was then displaced by sprinkling, but retained by the Greeks,’ (Von Colln, Hist. of Doctrines, vol. 2, p. 303.)—‘For the sake of the sick, the rite of sprinkling was introduced,’ (Gieseler, Ch. History, vol. 2, p. 274.)—‘Baptism was originally performed by immersion,’ (Guericke, Ch. History, vol. 1, p. 116.)—‘John baptized at Ænon, near to Salim, because there was much water there—enough to perform immersion,’ (Dr. J. F. Von Meyer, on John iii. 23.)—‘In regard to the mode, (of baptism,) there can be no doubt, that it was not by sprinkling, but by immersion,’ (Starck, Hist. of Baptism, p. 8.)—‘According to apostolic instruction and example, baptism was performed by immersing the whole man,’ (Hahn, Theology, p. 556.)—‘In the apostolic age, baptism was by immersion, as its

symbolical explanation shows,' (Dr. G. B. Winer, MSS. Lect. on Christ. Antiquities.)—'Affusion was at first applied only to the sick, but was gradually introduced for others after the seventh century, and in the thirteenth became the prevailing practice in the West. But the Eastern Church has retained immersion alone as valid,' (Winer, MSS. Lectures on Archæology.)

"Here we not only have Prof. L.'s opinion, but the long array of proof by which it is supported—another jury of twelve of the ripest scholars of Germany.

#### "AMERICAN SCHOLARS.

"1. PROF. SCHAFF, of the University of Mercersburg, Pa.—(See his Hist. pp. 568—570.) 'Immersion, and not sprinkling, was unquestionably the original, normal form, (i. e. of baptism.) This is shown by the very meaning of the Greek words *baptidzo*, *baptisma*, *baptismos*, used to designate the rite. Then again, by the analogy of the baptism of John, which was performed in the Jordan, (en, Matt. iii. 6, compare 15; also *eis ton Iordanen*, Mk. ii. 9.) Furthermore, by the New Testament comparisons of baptism with the passage through the Red Sea, (1 Cor. x. 2,) with the flood, (1 Pet. iii. 21,) with a bath, (Eph. v. 26; Tit. iii. 5,) with a burial and resurrection, (Rom. vi. 4; Col. ii. 13.) Finally, by the general usage of

ecclesiastical antiquity, which was always immersion, (as it is to this day in the Oriental and also the Græco-Russian Churches;) pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death.'

"2. L. COLEMAN, Author of *Ancient Christianity Exemplified*. (See p. 395.)—'In the primitive Church, immediately subsequent to the age of the apostles, this (immersion) was undeniably the common mode of baptism. The utmost that can be said of *sprinkling* in that early period is that it was, in case of necessity, permitted as an exception to a general rule. It is a great mistake to suppose that baptism by immersion was discontinued when infant baptism became generally prevalent; the practice of immersion continued even until the thirteenth or fourteenth century.'

"3. PROF. CHAS. ANTHON, of Columbia College, N. Y.—Dr. Spring had asserted, as some uncandid or unscholarly Pedobaptist ministers are wont to do, that *baptidzo* was a word of generic signification, like *travel*, and could be understood of the application of water by pouring and sprinkling as well as immersion, and this assertion was referred to Prof. Anthon, who is accounted the best Greek scholar in America. He replied :

"There is no authority whatever for the singular remark made by the Rev. Dr. Spring

relative to the force of *baptidzo*,’ (viz.: that in the N. T. it has no definite or distinct meaning; but ‘means to immerse, sprinkle, pour, and has a variety of other meanings.’) ‘The primary meaning of the word is to dip, or immerse; and its secondary meanings, if it ever had any, all refer, in some way or other, to the same leading idea. Sprinkling, etc., are entirely out of the question.’

“ Prof. Duncan, of N. O., thus strengthens this decision of Prof. Anthon’s. (See his Hist. Baptists, p. 204 :)

“ ‘Our friend and former instructor, Dr. Anthon, informed us in the summer of 1853, that he had received numerous letters, soliciting him to withdraw the admissions made in the letter above quoted. He was told that it was doing harm to the Pedobaptist cause, and aiding the Baptist. The Doctor, however, though himself an Episcopalian, could not renounce an opinion so manifestly correct; and very justly considered his well-earned reputation as a scholar too valuable to be sacrificed for the accomplishment of party purposes. The learned Professor has not yet withdrawn his admission, and never will.’”

Such is the proof that we present to show that the common and proper meaning of the word *baptize*, as used by any one writing or speaking Greek, meant to dip, to immerse, etc.

This is the meaning given in the dictionaries, and this is the meaning which the most eminent and learned men of our opponents grant. In the language of Professor Moses Stuart, one of the most learned of them all,

“*Bapto* and *baptidzo* mean to *dip*, *plunge*, or *immerse* into any thing liquid. All lexicographers and critics of any note are agreed in this.”—*Nashville Edition*, p. 51.

What has Theophilus to oppose to this? Nothing, absolutely nothing. He can produce no lexicon that does not give this as the primary, that is, the *most common* meaning of the word; no lexicon but one which gives *sprinkle* or *pour* as a meaning at all, and this one acknowledged by its authors to be false, and corrected by them in the next edition. Nor can he present any Baptist author of eminence and learning who grants *sprinkle* and *pour* to be meanings of the word, as used in the *Greek Testament*. He has indeed found some who testify that the *Anglicised* word *baptize*, the word as it is now used in the *English* language, means “the application of water as a religious ordinance,” without regard to mode. This no one disputes. He has found some who testify that *baptize* is

now and has for several hundred years been a good English word. What if it has? This does not at all affect the question we ask. That is, not what *baptize* has come to mean in English, but what it meant in *Greek* when the New Testament was written in that language. Why should he seek to darken counsel with words without knowledge? He attempts, indeed, to discredit the testimony of such men as Luther, and McKnight, and Chalmers, as to the meaning of the word, by referring to the inconsistency of their practice. If they believed immersion to be the only meaning of the word, he judges they must have been bad men, and thence unworthy of belief, if they did not practice it. We grant that their conduct was strange. Luther not only said that the word means to dip, but that dipping *ought* to have been retained. Dr. Chalmers said that the word meant *to dip*, and that it was dipping that was practiced by the early Churches, but that "we," his Church, considered it a matter of "indifferency" whether it was done in this way or not. McKnight gives this meaning, and he gives *no other*; he gives this in *every place*. He expressly says that this was the

way that baptism was performed, and if he was unworthy of belief because he did not practice it, Dr. Anthon may be unworthy of belief because he has testified that there is no sprinkling or pouring in the Word, while his Church, the Episcopal, practices sprinkling or pouring. Nay, we will venture to say there is not a sprinkling or pouring *professor of Greek*, in any college in America of whatever denomination, who has any reputation for scholarship and veracity to lose, who will venture to assert that the word ever meant to sprinkle or to pour. A few years since Professor Farnham, of Georgetown, Ky., offered Dr. L. N. Rice, or any one else, a hundred dollars to find such a man. No one can be found. Yet the men who as scholars dare not say that the command to baptize was a command to sprinkle or to pour upon, and who freely admit that it was a command to dip, belong to Churches that practice what they deny and repudiate, what they as scholars are ready to admit. *How* they manage to satisfy their consciences. Baptists have never been able to understand.

## CHAPTER XIV.

## NEW TESTAMENT USAGE.

BUT we come now to another question. Granting that this was the meaning of the word in the Greek, as *commonly* used on *ordinary* occasions, and in regard to ordinary subjects, must it have been its meaning as used by the *Evangelists* to designate Christ's *ordinance*? The fifth night's study in Theodosia is devoted to the investigation of this question. What does Theophilus offer in proof that the word has in the New Testament a new and peculiar meaning, which it has nowhere else? He says, (p. 106,) "*The whole argument based on classical usage is of no value. If that usage in every case required IMMERSION as the sense of BAPTIDZO, the mode would not be settled. It could not, therefore, be inferred that immersion was the practice of the apostles, or that it is now obligatory upon Christians. To the record of divinely inspired men must be the ultimate appeal.*"

If it is true that the common usage of the

Greek language is of no value in determining the meaning of the word *baptize*, it should be equally true in regard to any *other* word. The several gospels and epistles were written and published each by itself. Now, how could those to whom they were each one addressed, know any thing about what it was intended to teach? They were written, it is true, in Greek, the language which the people spake to whom they were addressed, but what of that? These people could not know that every other word was not used in some *new* sense which it never had before. All the Greek they knew was the common Greek. The *New Testament* Greek had not yet been invented as a new and peculiar language. If the Evangelists said Christ rode into Jerusalem on the *colt* of an *ass*, no one could know that it was not a *war horse*. It was more likely, some might argue, more in keeping with his kingly character, and though in all the Greek we ever read or heard the word means an ass's colt, yet here it may mean a war horse, a camel, a mule, or an elephant, or any thing that it seems *most likely* he would ride upon.

Read again the argument on this point in

Theodosia, p. 143, vol. 1. There are some instances in the "Acts of the Apostles" in which Professor Jones thought it likely that sprinkling was what was done instead of immersion.

"Please don't speak any more about *probabilities*, Professor Jones," exclaimed Mr. Courtney. "You admit that 'baptize,' the word used to describe this ordinance, means to immerse, as its common primary signification in every other book but this, and that the people who read the Greek language would understand this to be its meaning in this, *unless some intimation was given*, that it must *not* be so understood, or unless this meaning was morally impossible. And now you say it seems more probable that sprinkling sometimes occurred. Suppose it were more probable, does not Luke, by using this word *baptize*, declare that it was not sprinkling or pouring, but clearly and plainly a dipping? Will you dare to give the word a meaning that it never had before, and has not now in any Greek book in the world, merely because you think it more probable that something else was done, instead of what Luke says was done? Show me a case where immersion was impossible, and it will have some weight."

"No, no, Mr. Courtney, the New Testament

meaning of the word is the very point in dispute. I shall not allow you to beg the question on the very position about which we are at issue."

"I did not intend, nor do I desire, to do any such thing. It is no begging of the question to object to your mode of settling it. This word was used hundreds of years before Luke wrote this book. Its meaning was as well fixed and defined as that of any word in the Greek language. Luke was writing to those who read, and spoke, and understood this language (and this word among the rest) in its ordinary sense, according to the familiar every-day usage of the people who employed it.

"We agree, and no critic or scholar of any note has ever denied that the common familiar meaning of this word was to immerse, submerge, to dip. This we have proved. But now we want to know in what sense Luke employs it. I answer, that the presumption is, that he employs it just as every other writer does; for if he does not, nobody will understand what he means. He must use words in the sense that other people use them, or other people will not know what he means—but as he wishes to be understood, and writes under the inspiration of infinite wisdom, he will use words thus. If this word, therefore, commonly and familiarly meant *to immerse*, then it was immersion that he meant when he used the word. To

this you reply that in some cases it *seems more probable* that something else was done, and not the act which this word describes, and you will therefore make it mean just what you think is *most likely* to have taken place. I object to this mode of deciding the meaning of a New Testament word. If we decide according to this rule, I can show you that Lazarus was never raised from the dead ; for it is to me much more likely that he was only *asleep*, or in a sort of *trance*—and when Jesus called him with a loud voice, it only awakened him. You tell me, however, that the Scripture plainly declares again and again, that he *was dead*, and that Christ *raised* him from the *dead*. But I have only to assure you that, though the word rendered *dead* does mean *dead*, destitute of life—in every other book, and in almost every other place in this book—yet, in this particular place it is much *more probable* that it means *asleep*, or in a *trance* ; and, therefore, *dead* cannot mean destitute of life. If I am at liberty to trifle in this way with any words of the Sacred Record, it ceases to mean any thing but what I, or you, or any other man, may fancy it ought to mean.”

Common sense must dictate that words in the Bible, like words *in any other book*, must have their common every-day meaning, unless there is something in the context which forbids

this meaning and plainly points out another. If this is not so, the Bible has no settled meaning at all. Now in regard to this word baptize, we took up in Theodosia *every single place* in the New Testament, and examined it to see if any *other* than the *common sense* was demanded by the context, and if any other was evidently intended, what that other was. We could find no one that could not be more easily understood in its natural and common sense than in any other. Theophilus has not pointed out a single one in which the sense might not be the common one belonging to the classical usage of the word. And *if he had*, the question would still be open, what sense must it have had in that passage, how would those to whom it was addressed have been compelled to understand it, and how *did* they understand it? Instead of attempting to do this, our author takes two other words, which in our version are rendered "cross" and "hate," and shows that *they* are sometimes used in a sense differing from their ordinary classic sense. What if they are? The *context absolutely requires* the new application of *them* and shows what it is they mean as thus applied. Why

not show the place where *baptidzo* is thus used, and fix its new meaning *by the context*, showing it to be not dipping or immersion, but *sprinkling* or *pouring*. One such example, where the word refers to the *ordinance* as the act designated by the word, would fix the matter forever. Why not find it? Why not give it? Simply because there is nothing of the kind to be found. It is not in the book. Neither Theophilus nor any body else has ever been able to do more than show that *it would seem more probable* that *something* else was done instead of dipping, as in the case of the three thousand, of Paul, and of the jailor. But if *we* are at liberty to give a *new meaning* to a word in the New Testament, every time it seems *improbable to us* that it could have its common and long settled one, the same right may be claimed by others, and they will give new meanings where *they* think the old improbable, and the New Testament will have no settled meaning at all, but every one will have it mean what he happens to think it most proper that it should mean. The WORD says, our Savior was born in a *stable*, but the Catholics have a tradition that he was born in a *cave*, and as they think

it most reasonable and proper that a cave should have been his birth-place, they are at liberty to translate the Greek word meaning stable as suits their views, and render it "*cave.*" Not a fact nor a doctrine of the Word of God could stand against such license as this.

When we have shown, beyond all disputation or doubt, by the highest authorities ever recognized in such cases, what was the meaning of the word *baptize*, as commonly used in the Greek language, that in which the New Testament was written, it follows, of course, that it has this sense in the New Testament, unless the contrary shall be established. The burden of proof now rests upon our adversaries. *They must prove that it was not used in this sense.* They must do this, not as regards some case where it occurs in a figure of speech, as where people are said to be baptized with or in the Holy Ghost, or where Christ is baptized in or with his awful sufferings, but as regards the *ordinance* itself. Till this is done nothing is done ; and this cannot be done by finding a place where it may seem more *probable* to some persons that it has another sense, but a place

must be found where it is *certain* that it *must* have another sense, and then that other sense must be definitely fixed, so that we are not left in utter darkness about every thing except that the word here does not mean what it commonly means. We must know not only what it does not mean but what it *does* mean. If it does not mean to dip in any place, does it mean *pour*? Does it mean *sprinkle*? Does it mean *cross*? Does it mean *wash*? Does it mean use the "*water ceremony*," without designating the nature of that ceremony? All these meanings have been given by those who say it does *not* mean dip. Which *one* of them shall it have? or is it to have any one, or all, as the caprice of a priest, a bishop, a pope, or a pastor may dictate, or shall it be left to those not yet baptized and members of no Church to decide, each for himself, in which sense he will understand it, and the Church of Christ be bound by his decision? Theophilus decides that it means "*to pour*." See page 210: "The high priests were anointed by washing and by *pouring* oil upon their heads."

"Christ was anointed by the *pouring* of water, and the descent of the Spirit in a bodily

shape upon his head, thus giving the double testimony of God and man that this was indeed the Messiah. Thus I think I have settled the mode of John's baptism."

See, also, page 217:

"Here we have *prophecy* and *history* united, both agreeing in testimony to the mode of Scripture baptism. The prophet Joel tells us that God would, in the latter days, *pour out* his Spirit. John the Baptist tells us that Jesus would *baptize* with the *Holy Spirit*, in token of which he *baptized with water*. Christ tells his disciples to wait for the promise of the Father, for that like as John baptized with *water*, they should be baptized with the *Holy Ghost*. On the day of Pentecost the *Holy Spirit descended from Heaven*, and filled the disciples. Peter says on that occasion that the prophecy of Joel was fulfilled ; that the spirit was *poured out* upon them. At the house of Cornelius, the *Holy Spirit fell* on those who heard the word, as on the day of Pentecost, and Peter remembers the words of Christ, who promised that they should be baptized with the *Holy Spirit*. Now, can any thing be rendered plainer ? Does not our Savior, John the Baptist, and the Apostle Peter say that the *pouring out* of the *Holy Ghost* is the *baptism* of the *Holy Ghost* ? And do they not all three say that the *baptism* of John was typical of this *pouring out* of the

Holy Spirit? That the two baptisms were placed in *contrast*, no one can deny. But wherein did the difference consist? Was it in the *mode*? Then there are *two* modes of baptism, for the mode of the Spirit's baptism is indisputable. Was it in the *elements* of baptism? Then the *mode* must be *one*, and as that mode is determined beyond a shadow of doubt, the Word of God has settled the question. If the Baptists admit that there are two modes, their cause is lost. If they affirm that the mode of spiritual baptism is the mode of water baptism, then they acknowledge *pouring* to be the proper mode. There is no escape from this argument. God never promised to *immerse* any one in his Spirit; he promised to *pour out* his Spirit upon the people. This *pouring out* of the Spirit is called by John, Peter, and our Savior himself, BAPTISM. There are *four* things essential to the ordinance of baptism—an administrator, a subject, an element, and a mode. On the day of Pentecost, God was the *administrator*, the *disciples* the *subject*, the *Holy Spirit* the *element*, and *pouring* the *mode*. This is called *baptism* by the inspired writers, and our blessed Lord himself. John's ordinance was *contrasted* with this, but in what particulars? Certainly he was the administrator—he had subjects, an element, and a mode. Was the point of contrast only in the administrator? Then the other three particulars agreed. Was

it in the *subjects*? This John denies, for he says, I baptize *you* with water, but he shall baptize *you* with the Holy Ghost; the subjects then were the same. Was it in the *mode*? Then there are *two* valid modes of baptism. But who can doubt where the points of contrast are? I, John, and he, Christ—here are the *administrators*; I with *water*, he with the *Holy Spirit*—here are the *elements*. In the other two respects the two baptisms were the same.”

This is plain and outspoken, just as we would have it. We like to know where an opponent stands. So long as he leaves the word to mean any thing and every thing, we may drive him from one meaning only to find him hid behind another. But when he says that *immersion* is not *scriptural* baptism, as this author does on page 263, and that *pouring* is one of the four things which are *essential* to the ordinance of baptism, we know where he stands. We now understand that although no dictionary of the Greek language gives *pour* as a definition of the Greek word commonly rendered *baptize*, yet this *is* its meaning, as used in the New Testament. Though, in the language of Professor Stuart, all critics and lexicographers are

agreed that the common and ordinary meaning of the word is “to dip, immerse, plunge;” yet in the New Testament it does not mean to dip but to *pour*. Now if the word really *means* “pour,” it can be and should be so *translated*, in order that common people who do not understand Greek may know what the word says. Let us read, then, Matt. iii.: “They were all poured of John in the river of Jordan, confessing their sins;” and in Mark i. 9: “Jesus also came and was poured by John ‘eis’ into the river of Jordan.” We have the “*pouring*,” which was ordained by Christ, utterly set aside, and dipping put into its place, in the very first generation after the apostles—for it is certain that the very *first* description of baptism by inspired men, the so-called fathers, represent it as an immersion. So true is this that Professor Stuart uses the following language—pp. 149 and 153.

“But enough. ‘It is,’ says Augusti, (Denwk. VII., p. 216,) ‘a thing made out,’ viz.: the ancient practice of immersion. So, indeed, all the writers who have thoroughly investigated this subject conclude. I know of no one usage of ancient times which seems to be more clearly made out. I cannot see how it is possible for

any candid man who examines the subject to deny this."

"If the testimony already adduced should not be sufficient to satisfy any reasonable person, he may consider one circumstance more, which must be decisive. This is, that all candidates for baptism, men, women, and infants, were completely divested of all their garments in order to be baptized. Revolting as this custom was, yet it is as certain as testimony can make it."

"Enough of this most unaccountable of all the practices of the ancient Church. I am ready to thank God for the honor of the Christian religion, that the New Testament contains no intimation of such a usage; nor even any of the earlier fathers. How it was possible that it could prevail, is a problem difficult of solution. I know well that the manners of ancient times rendered such things less scandalous than they would now be among us. But who needs to be told, that nothing but ignorance and superstition, to make the very best of the case, could ever have adopted and continued such a shameful practice."

"Still, say what we may concerning it in a moral point of view, the argument to be deduced from it, in respect to immersion, is not at all diminished. Nay, it is strengthened. For if such a violation of decency was submitted to, in order that baptism might be

performed as the Church thought it should be, it argues that baptizing by immersion was considered as a rite not to be dispensed with."

" We have collected facts enough to authorize us now to come to the following general conclusion, respecting the practice of the Christian Church in general, with regard to the mode of baptism, viz.: that from the earliest ages of which we have any account, subsequent to the apostolic age, and downward for several centuries the Church did practice baptism by immersion ; perhaps *by immersion of the whole person* ; and that the only exceptions to this mode which were usually allowed, were in cases of urgent *sickness* or other cases of immediate and imminent danger, where immersion could not be practiced.

" It may also be mentioned here, that *asper-sion* and *affusion*, which had in particular cases been now and then practiced in primitive times, were *gradually* introduced. These became at length, as we shall see hereafter, quite common, and in the Western Church almost universal, sometime before the Reformation.

" In what manner, then, did the Churches of Christ, from a very early period, to say the least, understand the word  $\betaαπτίζω$  in the New Testament? Plainly they construed it as meaning *immersion*. They sometimes even went so far as to forbid any other method of

administering the ordinance, cases of necessity and mercy only excepted."

We have for ages after the introduction of Christianity, no baptism in the world except now and then an *exceptional* case, where one was too near death to be immersed.

Speaking of infant baptism, the author of Theophilus says, p. 368 :

"If it be an innovation, it is apparent to every man's mind that it must have been introduced by degrees, gaining more or less favor in different ages, until it became the universal practice of the Church. There must have been a time, then, when the innovation began, and it is very natural to suppose that coincident with its introduction would be the remonstrances and resistance of those who desired to preserve the customs of the Church in an uncorrupted form."

But here was a change in the initiatory rite of the Church, from pouring a little water on the head to an immersion of the whole body, without remonstrance or record—so quickly done and so quietly done that the best historians testify that it was not done at all, but immersion was the practice from the very first. All this, and much more that seems very

strange and unlikely, nay morally impossible to *us*, must have been true if it was *pouring* which Christ commanded.

But this brings us to consider the *history* of the ordinance :

#### HOW DIPPING FOR BAPTISM WAS CHANGED TO SPRINKLING.\*

There are two questions of great interest to Baptists, the answers to which are to be found in ecclesiastical history, rather than the Bible. The first is how the ordinance, which Christ enjoined upon believers, came to be conferred upon unconscious babes ; the other how the dipping which is denoted by the word which Christ used to designate the ordinance, and which it is admitted by the most reliable authorities among the sprinklers themselves, was the ordinary, if not the only, baptism conferred in the first Churches, came to be laid aside, and pouring first, and then sprinkling, substituted in its place.

Questions like these relating to historical facts can only be decided by historical testimony, and as the original documents in which the testimony is contained, are, to a great extent, inaccessible to most of those interested in the investigation, we are, for the most part,

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\* From an article by the author, in the Southern Baptist Review, No. 4, 1858.

obliged to get our information at second-hand. There are men on both sides of these controversies who have had rare ability for the task, and have possessed facilities for obtaining accurate and reliable information regarding the facts which none of us in this country can ever hope to obtain. They have devoted many years to the earnest study of these old documents, and have given to the world the results of their examinations. We look to them, and if we regard them as competent and impartial witnesses, concerning what they find recorded in these ancient Greek and Latin manuscripts, upon which the case must be decided ; we can determine it for ourselves, as well as though we had personally examined the original papers. We are shut up to the testimony of comparatively modern historians, and are obliged to rely upon their statements of what they have found in the writings of the ancients.

We propose, in this article, to bring together and arrange some portions of the testimony of such historians, touching the second question stated above—viz.: How came dipping to be set aside, and sprinkling to be substituted in its place ? And in order that there may be no suspicion of partiality in the witnesses, we shall regard no statement favoring the practice of the Baptist Churches as reliable, unless it is acceded to and sustained by some historian belonging to the Pedo-

baptists, and regarded by themselves as reliable authority.

The first point to be settled is, whether it was dipping, and not sprinkling, or even pouring, which was practiced by the first Churches. This is a question of historical fact. It is to be decided by historical records. We may safely leave it to be determined by the testimony of Pedobaptist historians, stating to us what they have found recorded. As the several denominations to which they belong practiced pouring or sprinkling instead of dipping, as they, most probably, themselves received their own so-called baptism in this way, they have every reason to endeavor to show that this was the original and scriptural way, and would certainly do so if such a thing were possible. If, therefore, we find that they distinctly and unhesitatingly declare, and that with one united voice, that it was dipping, and not pouring or sprinkling which the ancient documents examined by them declare to have been the baptism of the first Churches, there can surely be left "no loop to hang a doubt upon."

Without being careful about the order in which we introduce our witnesses, we shall present a few of the most eminent and most reliable, as we find in their works upon our shelves. And first we call on William Cave, D.D., a learned Episcopalian, whose book called, "*Primitive Christianity, or the Religion*

*of the ancient Christians in the first ages of the Gospel,"* was published in London, England, in 1728. He says on page 203 :

"The party to be baptized was wholly immersed or put under water, which was the almost constant and universal custom of those times, whereby they did more notably and significantly express the three great ends and effects of baptism ; for as in immersion there are in a manner three several acts, the *putting* the person into water, his *abiding* there for a little time, and his *rising* up again ; so by these were represented Christ's death, burial, and resurrection, and in conformity thereunto, our dying unto sin, the destruction of its power, and our resurrection to a new course of life : by the person's being put into water, was lively represented the putting off the body of the sins of the flesh, and being washed from the filth and pollution of them : by this abode under it, which was a kind of burial in the water, his entering into a state of death or mortification, like as Christ remained for some time under the state or power of death ; therefore as many as are baptized into Christ, are said to be baptized into his death, and to be buried with him by baptism into death, that the old man being crucified with him, the body of sin might be destroyed, that henceforth he might not serve sin ; for that he that is dead is freed from sin, as the apostle clearly ex-

plains the meaning of this rite : And then by his immersion, or rising up out of the water, was signified his entering upon a new course of life, differing from that which he lived before, that like as Christ was raised up from the dead by the glory of the Father, *even so we also should walk in newness of life.* But though, by reason of the more eminent signification of these things, *immersion* was the common practice in those days, and, therefore, they earnestly urged it and pleaded for it ; yet did they not hold *sprinkling* to be unlawful, especially in cases of necessity, as of weakness, danger of death, or where convenience of immersing could not be had : in these and such like cases Cyprian does not only allow, but plead for it, and that in a discourse on purpose, when the question concerning it was put to him. Upon this account it is, that immersion is now generally disused in these parts of the world, and sprinkling succeeded in its room, because the tender bodies of most infants (the only persons now baptized) could not be put under water in these cold northern climates, without apparent prejudice to their health, if not their lives ; and, therefore, in this, as in other cases, *God requires mercy rather than sacrifice*, especially considering that the main ends of baptism are attained this way, and the mystical effects of it as truly, though not so plainly, and significantly

represented by sprinkling as by putting the body under water."

Next, we call in the "Very Reverend George Waddington," another Episcopalian and "Dean of Durham." His book called "*A History of the Church from the Earliest Ages*," was published by the society for the diffusion of useful knowledge in London, England. On page 27 he says :

"The sacraments of the primitive Church were two—those of Baptism and the Lord's Supper. The ceremony of immersion (the oldest form of baptism) was performed in the name of the three Persons of the Trinity ; it was believed to be attended by the remission of original sin, and the entire regeneration of the infant or convert, by the passage from the land of bondage into the kingdom of salvation. A great proportion of those baptized in the first ages were, of course, adults, and since the Church was then scrupulous to admit none among its members, excepting those whose sincere repentance gave promise of a holy life,\*

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\* As his authority for this statement he gives the following extract from Justin Martyr, one of the earliest Christians whose writings have been preserved :

"Whosoever are persuaded that those things are true which are taught and inculcated by us, and engage to live according to them, are taught to pray to God, fasting, for the remission of their former sins, while we pray and fast with them. Then they are led by us to some place where water is, and are regenerated even as we ourselves are re-

the administration of that sacrament was in some sense accompanied by the remission, not only of the sin from Adam, but of all sin that had been previously committed by the proselyte—that is to say, such absolution was given to the repentance necessary for admission into Christ's Church. In after ages, by an error common in the growth of superstition, the efficacy inherent in the repentance was attributed to the ceremony, and the act which washed away the inherited corruption of nature was supposed to secure a general impunity, even for unrepented offences. But this double delusion gained very little ground during the two first centuries."

Our *third* witness is the learned Dr. Gregory, who says in his preface that, "Though an Ecclesiastic of the Church of England, he has endeavored to treat every sect of Christians with candor." We quote from the edition of his work published in this country by Martin Rutter, 1833. On page 34 we read, three lines from the top: "The initiating rite was usually performed by immersing the whole body in the baptismal font."

As our *fourth* witness we call in Lyman Coleman, an American Congregational minister.

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generated: for they are then immersed in the water, in the name of the Father of all, the Lord God, and of our Savior Jesus Christ, and of the Holy Ghost."—Justin Martyr, *Apol.* i. ch. 61.

His work styled "Ancient Christianity Exemplified," has been regarded as a monument of learning and labor, if not of consistency and truthfulness. In one place he intimates the impossibility of believing that the baptism of the apostles was immersion. (See page 366: Philadelphia edition, 1853.) And in another declares his conviction that exclusive immersion was a departure "from the teaching and example of the apostles." But says, "*If it was a departure* from their teachings, it was the earliest; for baptism by immersion was unquestionably very early the mode of baptism." (Page 367.) But when he comes to speak of "the mode and form of baptism," he uses the following language:

"In the primitive Church, immediately subsequent to the age of the apostles, this was undeniably the common mode of baptism. The utmost that can be said of *sprinkling* in that early period is, that it was, in the case of necessity, permitted as an exception to a general rule. This fact is so well established that it were needless to adduce authorities in proof of it. The reader will be directed to them by reference to the index of authorities; but there are some points in connection with this rite which require particular attention.

"It is a great mistake to suppose that baptism by immersion was discontinued when infant baptism became generally prevalent: the

practice of immersion continued even until the thirteenth or fourteenth century. Indeed, it has never been formally abandoned ; but is still the mode of administering infant baptism in the Greek Church, and in several of the Eastern Churches." (pp. 395, 396.)

Let us add to these the testimony of a *fifth* most valuable work, "*The Life and Epistles of St. Paul*," by *Conybeare and Howson*, two learned members of the Church of England.

"It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though, perhaps, necessary in our northern climates) has rendered obscure, to popular apprehension, some very important passages of Scripture."

(Page 439.)

Now hear what Peter Schaff, Professor in the Theological Seminary at Mercersburg, Pa., says. Professor S., though residing in this country, is by birth a German—the friend and pupil of Neander, and, like that great historian, a Lutheran Pedobaptist. Yet we find on page 568 of his History of the Apostolic Church, as translated by Yeomans, and published in New

York in 1854, the following very explicit testimony :

“ Finally, as to the outward *mode* of administering this ordinance ; immersion, and not sprinkling, was unquestionably the original, normal form. This is shown by the very meanings of the Greek words  $\betaαπτιζω$ ,  $\betaαπτισμα$ ,  $\betaαπτισμός$ , used to designate the rite. Then, again by the analogy of the baptism of John, which was performed in the Jordan ( $\epsilonν$ , Matt. iii. 6, compare 16 ; also,  $\epsilonις τὸν Ιορδάνην$ , Mark i. 9.) Furthermore by the New Testament comparisons of baptism with the passage through the Red Sea, (1 Cor. x. 2;) with the flood, (1 Pet. iii. 21;) with a bath, (Eph. v. 26 : Tit. iii. 5;) with a burial and resurrection, (Rom. vi. 4 : Col. ii. 12.) Finally, by the general usage of ecclesiastical antiquity, which was always immersion, (as it is to this day in the Oriental and also in the Græco-Russian Churches;) pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death.”

And again on page 570 :

“ Yet the ordinary use of  $\betaαπτιζειν$   $\betaαπτισμα$ ,  $\betaαπτισμός$ , in connection with the passages respecting baptism adduced in the text, the clear testimonies of antiquity, and the present prevailing usage of Oriental Churches, puts it beyond all doubt that entire or partial immersion was the general rule in Christian antiquity,

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practice of immersion continued even until the thirteenth or fourteenth century. Indeed, it has never been formally abandoned; but is still the mode of administering infant baptism in the Greek Church, and in several of the Eastern Churches." (pp. 395, 396.)

Let us add to these the testimony of a *fifth* most valuable work, "*The Life and Epistles of St. Paul*," by *Conybeare and Howson*, two learned members of the Church of England.

"It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though, perhaps, necessary in our northern climates) has rendered obscure, to popular apprehension, some very important passages of Scripture."

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from which certainly nothing but urgent outward circumstances caused a deviation. Respecting the *form* of baptism, therefore, (quite otherwise with the much more important difference respecting the *subject* of baptism, or *infant* baptism, comp. § 143,) the impartial historian is compelled by exegesis and history substantially to yield the point to the Baptists, as is done in fact (perhaps somewhat too decidedly, and without due regard to the arguments just stated for the practice) by most German scholars."

The great Neander himself, who was the instructor of Professor Schaff, uses the following language:

"In respect to the form of baptism, it was, in conformity with the original institution and the original import of the symbol, performed by *immersion* as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same. It was only with the sick where the exigency of the case required it, that any exception was made, and in this case baptism was administered by sprinkling." (History of the Christian Church, vol. 1, p. 310.)

See also in his letter to Judd:

"As to your question on the original rite of baptism, there can be no doubt whatever, that in the primitive times, the ceremony was performed by immersion, to signify a complete immersion into the new principle of life divine,

which was to be imparted by the Messiah. When St. Paul says, that through baptism we are buried with Christ, and rise again with him, he unquestionably alludes to the symbol of dipping into, and rising again out of the water. The practice of immersion, in the first centuries, was, beyond all doubt, prevalent in the whole Church ; the only exception was made with the baptism of the sick, hence termed *baptisma clinicorum*, which was performed merely by sprinkling.”\*

Joseph Bingham, the learned author of the massive work styled “The Antiquities of the Christian Church, published in London, England, in 1842,” thus writes about the ancient baptisteries :

“ In the time of Justin Martyr and Tertullian, we are not certain that the Church had any of these baptisteries ; but this is past all doubt, however, from their authority, that the place of baptism was not in the Church, but somewhere distinct from it. For Tertullian, speaking of the ceremonies of baptism, says, It was their custom to renounce the devil and his pomp and his angels, first in the Church, and then again when they came to the water. Which implies, that the place of baptism was without the Church. And so Justin Martyr represents it, when he speaks of carrying the

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\* See Appendix to Judd’s Review of Stuart.

catechumen to the place where there was water ; which, perhaps, was unlimited in those days ; it being an indifferent thing, as Tertullian words it, whether a man was baptized in the sea or in a lake, in a river or in a fountain, in Jordan or in Tiber, as St. Peter and St. John baptized their converts.

“ These baptisteries were anciently very capacious, because, as Dr. Cave truly observes, the stated times of baptism returning but seldom, there were usually great multitudes to be baptized at the same time. And then the manner of baptizing by immersion, or dipping under water, made it necessary to have a large font likewise.” (p. 309, vol. i.)

The testimony of the learned Mosheim is so well known, we hardly need to mention it. In the first volume, (McLaine’s Translation, page 126,) he says, speaking of the first century :

“ The sacrament of baptism was administered in this country without the public assemblies in places appointed and prepared for the purpose, and was performed by immersion of the whole body in the baptismal font.”

And again, page 206, speaking of the second century :

“ The persons who were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, were im-

mersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son and Holy Ghost, according to the express command of our blessed Lord."

Thus I have mentioned no less than *eight* or *nine* historians, all regarded by our opponents in this controversy as reliable authority, and who all agree in teaching that the baptism of the first Churches was not pouring or sprinkling, except in very extraordinary and unusual cases, but that it was immersion. No one of these men was a Baptist. They were all interested in making it appear, if possible, that pouring or sprinkling, and not dipping, was the original baptism. They would have done so if they could, but the truth of history compelled them to give this testimony.

It may be observed that these were all historians of general facts connected with the first Churches, and not specifically of those relating to baptism. They say what they have to say upon this point incidentally. But there are a few who have explored the records of those early days with special reference to the ordinance of baptism. *The very object of their researches was to find, if possible, such facts as could be used to the disadvantage of the Baptists, and to the justification of the practice of sprinkling or pouring.* Of these we will mention but two, Professor Moses Stuart in this country, and Dr. Wall in England. After long

and diligent investigation of the subject, Professor Stuart is compelled to testify as follows, on page 153, Nashville edition :

“If, then, we are left in doubt after a philosophical investigation of  $\betaαπτίζω$ , how much it necessarily implies ; if the circumstances which are related as accompanying this rite, so far as the New Testament has given them, leave us still in doubt : if we cannot trace with any certainty the Jewish proselyte baptism to a period as early as the baptism of John and Jesus, so as to draw any inferences with probability from this ; still we are left in no doubt as to the more generally received usage of the Christian Church, down to a period several centuries after the apostolic age.”

See also pp. 120-123 of this work.

Dr. Wall, the other writer to whom we referred as having made the subject of baptism a special study, uses the following language, under the head “*of the most ancient rites of baptism:*”

“Their general and ordinary way was to baptize by immersion, or dipping the person, whether it were an infant, or grown man or woman, into the water. This is so plain and clear by an infinite number of passages, that as one cannot but pity the weak endeavors of such Pedobaptists as would maintain the negative of it ; so also we ought to disown and show a dislike of the profane scoffs which some

people give to the English anti-Pedobaptists merely for their use of dipping. It is one thing to maintain that that circumstance is not absolutely necessary to the essence of baptism, and another, to go about and represent it as ridiculous and foolish, or as shameful and indecent ; when it was in all probability the way by which our blessed Savior, and for certain was the most usual and ordinary way, by which the ancient Christians did receive their baptism. I shall not stay to produce the particular proofs of this. Many of the quotations which I brought for other purposes, and shall bring, do evince it. It is a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true, and may be proved so. It creates a jealousy of all the rest that one says."

" Before the Christian religion was so far encouraged as to have churches built for its service, they baptized in any river, pond, etc. So Tertullian says : ' It is all one whether one be washed in the sea or in a pond, in a fountain or in a river, in a standing or in a running water ; nor is there any difference between those that John baptized in Jordan, and those that Peter baptized in the river Tiber.' But when they came to have churches, one part of the church, or place nigh the church, called *the baptistery*, was employed to this use, and had a cistern, font, or pond, large enough for

several at once to go into the water ; divided into two parts by a partition, one for the men and the other for the women, for the ordinary baptisms." (History of Infant Baptism. Oxford edition, vol. ii. pp. 384, 385.)

Here we rest our proof. The testimony of history is plain and decisive, that the baptism commanded by Christ, administered by the apostles, and practiced by the first Churches, was dipping in the water, and not pouring or sprinkling. We might fortify our position still further by quotations from commentators and writers upon theological doctrines and duties. But, as we are considering the question simply as a subject of *history*, we rely upon the testimony of historians. We have presented that of the ablest and best among our *opposers*. Not a single one from our own ranks, though we have more than one equal in learning and candor to most of those referred to, and whose authority should be of equal weight. Now he who, in view of this array of proof, will take it upon himself to deny that such as we have represented are not the real teachings of ancient history in regard to baptism, and who does not base his denial upon some reliable authority, places himself beneath the reach of honorable criticism. Either he is too ignorant to know of what he speaks, or he is utterly regardless of the truth of what he says. It is easy for some men to make broad

and reckless assertions. It is easy for other men to take those assertions for truth, but it must be *impossible* for a conscientious, *thinking* man, in view of such testimony as we have given, to believe or say that the baptism of the first Christians, so far as *history* knows any thing concerning it, was sprinkling or pouring, and not dipping.

We come then to inquire how dipping came to be so generally set aside, and sprinkling substituted in its place. What is the testimony of *history* upon this point? We will see that it is of such a character as to leave no doubt that the change was made *after the times of the apostles*, without any authority from them or from their master—that like other errors, it crept in gradually, and that it is, comparatively speaking, but a little while ago that it was adopted in England, from whence it was introduced into this country.

Dr. Wall does indeed intimate his opinion that from the first, “in case of sickness, weakness, haste, want of quantity of water, or such *extraordinary occasions*, baptism, by affusion of water on the face, was by the ancients counted sufficient baptism.” But when he comes to give his proof from the ancient *records*, it seems to us that it falls far short of sustaining that opinion. For first, although he says that “out of *many* proofs for it he will produce two or three of the *most ancient*,” and

we must of necessity believe he would select the most appropriate and most conclusive that he could find, there is no one of those he mentions that renders it at all certain, or even probable, that the Churches had ever recognized any such custom as sprinkling or pouring for baptism before the middle of the *third*, if they had before the beginning of the *fourth*, century after Christ. Nor does it appear from his examples that water, poured or sprinkled "*on the face*," was ever among the ancients accounted as sufficient baptism. Since, in the cases referred to by him, there is good reason to believe the water was poured as much as possible over the *whole body*, so as to make the act as like as possible to the immersion for which it was supposed to be the best substitute which the circumstances would permit.

The first case mentioned by Wall, so far as we can find, or by any other writer, is that of *Novation*, A. D. 251, who being apparently near to death, was "*poured about* as he lay in his bed." The language used to describe the act, does not indicate that the water was poured "*on his face*," more than on other portions of the body. And so far from having, or claiming, any authority from Christ or his apostles for such an act, it was evidently regarded as irregular, if not unlawful, since it was afterward made the ground of objection against his being chosen bishop.

Dr. Wall infers from this one case that the Christians had "a *custom* for any one who in time of sickness desired baptism, to have it administered in his bed by affusion." And that "they had then a *rule* among themselves that such a one, if he recovered, should never be preferred to any office in the Church." To us, however, there seems to be no evidence of either the "*custom*," or the "*rule*." For had such been the "*custom*" and the "*rule*," how was it that there arose about it so much disturbance? Why was it needful to call on Cyprian for his opinion as to the validity of such a baptism? Surely if such had been the "*custom*" from the time of the apostles, no discussion could have arisen in the year 251 as to its lawfulness. Then, the whole discussion, as we have it given in Wall, from the ancient records, shows that the question was a *new* one, and strongly intimates that this was *among* the first examples, if not the *very first*, in fact, as it is the first upon record, of any departure from the ancient practice of immersion.

The second case referred to by Wall, as proof, is that of a soldier, who requested baptism of St. Laurence the Martyr, and brought the saint a pitcher of water to baptize him with. This is of somewhat later date than the other; and Wall himself seems not to be *quite* certain of the genuineness of the record. But granting all that is claimed, it does not inform

us that the water was not, as in the case of Novation, poured, as much as possible, *over all the body*.

The third case is that of Basilides, but the only evidence that he was sprinkled or poured upon, is that the rite was conferred *in prison*.

This is all his proof of any such custom, until the very close of the *fifth century* after Christ. When Gennadius, of Marseilles, is represented by Dr. Wall as speaking of baptism “as given in the French Church, indifferently by either of the ways of immersion or aspersion.” But the passage quoted does not, in fact, indicate any such indifference. The utmost that can be made of it is, that in *some cases* a person might be regarded as baptized who had been made *wet* with water, but yet had not been immersed. Here is the passage as given by Wall.

“For having said, ‘we believe the way of salvation to be open only to baptized persons ; we believe that no catechumen, though he die in good works, has eternal life ;’ he adds ; “except the case of martyrdom, in which all the sacraments of baptism are completed.” Then, to show how martyrdom has all in it that baptism has, he says ; “the person to be baptized owns his faith before the priest : and when the interrogatories are put to him, makes his answer. The same does a martyr before the eathen judge : he also owns his faith ; and

when the question is put to him, makes answer. The one after his confession is either wetted with the water, or else plunged into it ; and the other is either wetted with his own blood, or else is plunged [or overwhelmed] in fire.’’ (Oxford Edition. Vol. ii. pp. 390, 391.)

For aught that here appears, the *wetting* was not “*on the face*,” but on the whole body. And there is nothing to show that it was by any means regarded as any more “*indifferent*” whether the wetting was done by pouring or by immersion, than it had been in the time of Novation. All that can be made of it is, that “wetting the *body*, not the *face*, with water, was about the end of the fifth century regarded in France by one man, at least, as valid baptism. This was in the year A. D. 495. Now, the next mention of any other act besides immersion as baptism, which Dr. Wall could find, is more than *seven hundred and fifty years after this*, in the times of Thomas Aquinas and Bonaventure, A. D. 1255, when “immersion was still the most common way in Italy, but the other was ordinary enough.”

As Dr. Wall has given special attention to this question, we will here give in his own words his account of the method by which the change we are considering was brought about. We are the more inclined to do this, because certain writers have recently intimated, at

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least, that we were guilty of a perversion or misrepresentation of his testimony in the brief quotations which we made from him in the first volume of *Theodosia Ernest*, pages 177, 178, one of whom has gone so far as to assert that a certain passage, and that a very important one, ascribed by us to Wall, is not to be found in his book.

If our reader will turn to pages 393, 394, of volume ii., Oxford Edition, he will find the following :

“ I will here endeavor to trace the times when it began to be left off in the several countries of the west : meaning still, in the case of infants that were in health, and in the public baptism ; for in the case of sickly or weak infants, there was always, in all countries, an allowance of affusion or sprinkling, to be given in haste, and in the house, or any other place.

“ France seems to have been the first country in the world, where baptism by affusion was used ordinarily to persons in health, and in the public way of administering it. Gennadius of Marseilles, whose words I gave before, is the first author that speaks of it as indifferent.

“ It came more and more into request in that country, till in Bonaventure’s time it was become, as appears by his words last quoted, a very ordinary practice : and though he says, some other Churches did then so use it, yet he names none but France.

“ The synod of Angiers, 1275, speaks of dipping or pouring, as indifferently used ; and blames some ignorant priests, for that they dip or pour the water but once : and instructs them that the general custom of the Church is to dip thrice, or pour on water three times.

“ The synod of Langres mentions pouring only ; ‘ Let the priest make three pourings or sprinklings of water on the infant’s head, etc.

“ And so from thence to the year 1600, (and still to this day for aught I know,) the synodical acts and canons of the Churches in France do mention, sometimes dipping or pouring only : but the practice for a long time has been pouring only. The synod of Aix, 1585, says, ‘ pouring or dipping, according as the use of the Church is ;’ and orders that ‘ the pouring of the water be not done with the hand, but with a ladle [or vessel] kept in the font for that purpose.’ This account of the synods I have out of *Bochelli Decreta Eccles. Gallicanæ*, lib. ii. *de baptismo*.

“ From France it spread (but not till a good while after) into Italy, Germany, Spain, etc., and last of all into England.

“ For Italy : I have shown already, that dipping was the more ordinary custom at the year 1260. By what degrees it altered, is not worth the while to search. In two hundred years’ time the other became the ordinary way.

“ In Germany, Walafridus Strabo, 850, Ru-

pertus, 220, and several others, do so speak of baptism, as that it appears by their words, that dipping of infants was the general custom, except of such as were sick, etc., and must be baptized in haste."

Then on page 395 :

"In England there seem to have been some priests so early as the year 816, that attempted to bring in the use of baptism by affusion in the public administration ; for Spelman recites a canon of a council in that year, 'Let the priests know, that when they administer holy baptism, they must not pour water on the head of the infants : but they must always be dipped in the font. As the Son of God gave his own example to all believers, when he was thrice dipped in the waters of Jordan ; so it is necessary by order to be kept and used.'"

"The offices or liturgies for public baptism in the Church of England did all along, so far as I can learn, enjoin dipping, without any mention of pouring or sprinkling. The *Manuale ad usum Sarum*, printed 1530, the 21st of Henry VIII., orders thus for the public baptisms : 'then let the priest take the child, and having asked the name, baptize him by dipping him in the water thrice,' etc. And John Frith, writing in the year 1553 a Treatise on Baptism, calls the outward part of it, the plunging down in the water, and lifting up

again.' Which he often mentions, without ever mentioning pouring or sprinkling.

"In the Common Prayer Book, printed 1549, the second of King Edward the VI., the order stands thus: 'shall dip it in the water thrice,' etc. So it be discreetly and warily done: saying, *N. I* 'baptize thee,' etc. But this order adds: 'and if the child be weak, it shall suffice to pour water upon it, saying the the aforesaid words.' Afterward, the books do leave out the word *thrice*: and do say, 'shall dip it in the water, so it be discreetly,' etc. Which alteration, I suppose, was made in the sixth of Edward VI., for then there was a new edition of the book with some light alterations. And from thence it stood unaltered as to this matter until the fourteenth of Charles II.

"From this time of King Edward, Mr. Walker (who has taken the most pains in tracing this matter) derives the beginning of the alteration of the general custom. He says, 'that dipping was at this time the more usual, but sprinkling was sometimes used: "which within the time of half a century [meaning from 1550 to 1600] prevailed to be the more general (as it is now almost the only) way of baptizing.'" "

"But it is not probable that in so short a reign as that of King Edward, who died in 1553, the custom could receive any great alter-

ation. Customs in which the whole body of the people is concerned, alter but slowly when they do alter.

“ And in Queen Mary’s time the custom of dipping seems to have continued. For Watson, the popish bishop of Lincoln, did in the year 1558, which was the last of Queen Mary, published a volume of sermons about the sacraments: in the fourth of which he says: ‘though the old and ancient tradition of the Church hath been from the beginning to dip the child three times, etc., yet that is not of such necessity, but that if he be but once dipped in the water, it is sufficient. Yea, and in time of great peril and necessity if the water be but poured upon the head, it will suffice’—a sign, that pouring was not in Queen Mary’s time used but in case of necessity.

“ But there are apparent reasons why that custom should alter during queen Elizabeth’s reign.

“ The latitude given in the Liturgy, which could have but little effect in the short time of King Edward’s reign, might, during the long reign of this queen, produce an alteration proportionably greater. It being allowed to weak children (though strong enough to be brought to Church) to be baptized by affusion, many fond ladies and gentlewomen first, and then by degrees the common people, would obtain the favor of the priest to have their children pass

for weak children, too tender to endure dipping in the water. ‘Especially,’ (as Mr. Walker observes,) ‘if some instance really were, or were but fancied and framed, of some child’s taking cold or being otherwise prejudiced by its being dipped.’

“ And another thing that had a greater influence than this, was, that many of our English divines and other people had, during Queen Mary’s bloody reign, fled into Germany, Switzerland, etc., and coming back in Queen Elizabeth’s time, they brought with them a great love to the customs of those Protestant Churches wherein they had sojourned : and especially the authority of Calvin, and the rules which he had established at Geneva, had a mighty influence on a great number of our people about that time. Now Calvin had not only given his dictate in his Institutions, that ‘the difference is of no moment, whether he that is baptized be dipped all over ; and if so, whether thrice or once ; or whether he be only wetted with the water poured on him ; but he had also drawn up for the use of his Church at Geneva (and afterward published to the world) a form of administering the sacraments, where, when he comes to order the act of baptizing, he words it thus : ‘ then the minister of baptism pours water on the infant ; saying, I baptize thee,’ etc. There had been, as I said, some synods in some dioceses of France that

had spoken of affusion without mentioning immersion at all ; that being the common practice : but for an office or liturgy of any Church, this is, I believe, the first in the world that prescribes affusion absolutely. Then Musculus had determined, ' as for dipping of the infant ; we judge that not so necessary, but that it is free for the Church to baptize either by dipping or sprinkling.' So that (as Mr. Walker observes) no wonder if that custom prevailed at home, which our reformed divines in the time of the Marian persecution had found to be the judgment of other divines, and seen to be the practice of other Churches abroad ; and especially of Mr. Calvin and his Church at Geneva.

" And when there was added to all this the resolution of such a man as Dr. Whittaker, Regius Professor at Cambridge, ' Though in case of grown persons that are in health, I think dipping to be better ; yet in the case of infants, and of sickly people, I think sprinkling sufficient :' the inclination of the people, backed with these authorities, carried the practice against the rubric, which still required dipping, except in case of weakness. So that in the latter times of Queen Elizabeth, and during the reigns of King James and of King Charles I., very few children were dipped in the font. I have heard of one or two persons now living, who must have been born in those reigns,

that they were baptized by dipping in the font ; and of one clergyman now living, that has baptized some infants so : but am not certain."

Then in his defence of the History of Infant Baptism, see Oxford Edition, volume iv. p. 458, referring to the separation of the Baptists from the National Church of England, he says :

" I am clearly of the opinion, that it was not any scruple or offence taken at the baptizing persons in infancy, that raised this schism. As that has been from the beginning in our Church, and in all Churches ; the unity and satisfaction of all people in it, from the beginning till of late, is a proof that it must be some new thing at which the offence was taken. There has no novelty or alteration, that I know of, in the point of baptism, been brought into our Church, but in the *way* or *manner* of administering it. The way that is now ordinarily used we cannot deny to have been a novelty, brought into this Church by those that had learned it in Germany or at Geneva. And they were not contented to follow the example of *pouring* a quantity of water, (which had there been introduced instead of *immersion*,) but improved it (if I may so abuse that word) from *pouring* to *sprinkling* ; that it might have as little resemblance of the ancient way of baptizing, as possible.

“It is that, I verily believe, that has given the occasion. And by all the search that I have been able, in discourse with the vulgar people, to make into the grounds of the dissatisfaction which they have conceived concerning their baptism received in the Church in their infancy, the main hinge has turned, not upon the *time*, but the *manner* of its administration. Mr. Gale (as well as the rest of their writers) seems to have been sensible of this. And, therefore, though he entitled his book ‘Reflections’ upon mine, which had not meddled (or but in a few lines) with the *manner* of baptism ; he sought his advantage by drawing in, by head and shoulders, a dispute about that ; wherein he knew that the examples of Scripture and other antiquity, and the full persuasion of that people, and of all the *Eastern* Church to this day, is on his side : and I had the disadvantage to plead for a way of baptism, of which the best I could say, was, that it is sufficient for the essence of baptism ; but could not deny the other (except in the case of danger of health) to be the fittest.”

So on page 461, speaking of the Liturgy of the Church of England, he says :

“That excellent Liturgy orders the priest, (and accordingly he is bound in conscience,) that (if the godfathers and godmothers shall certify him that the child may well endure it) he do *dip* it in the water discreetly and warily,

etc. I know that they are generally of late very backward in certifying this, or consenting to it. But that is nothing but an ill custom. Many of them are satisfied that the dipping or bathing a child in water has no such danger to the health as has been pretended. But they are unwilling to do otherwise than has of late been done. A few examples of the old Scripture way would cure this prejudice. And the curates of parishes, as on one side they are no fit judges of the strength or weakness of the child, and so must not do this against the parents' or godfather's will ; so on the other side might, if they would, much influence the godly people to consent to it. I do not say that any one curate (if all round about him do show a contrary temper and inclination) can do much in it : but the joint endeavors of any competent number in a neighborhood, having both such plain truth, and the Liturgy, and all ancient practice on their side, would easily convince the people, that that which all our fathers in this island practiced, till few years ago, without any damage to their children's health, cannot be impracticable now."

But now that we may not let these facts rest upon the sole and unsupported authority of Dr. Wall, we call attention to the following language of Professor Moses Stuart. Nashville Edition, pp. 171, 172.

"Accordingly, long before the light of the

Reformation began to dawn upon the Churches, the Roman Catholics themselves were gradually adopting the method of baptism by *sprinkling* or *affusion*, notwithstanding their superstitious and excessive devotedness to the usages of the ancient Churches. So testifies one of the most intelligent and useful ecclesiastical writers of the earlier part of the dark ages ; I mean Walafried Strabo, (ob 849,) abbot of the convent of St. Gall. His words run thus : 'It should be noted, that many have been baptized, not only by immersion, but by *affusion* (non solum mergendo, verum etiam de *super fundendo*) and *they may yet be baptized in this manner, if there be any necessity for it* ; as, in the passion of St. Lawrence, we read of a certain person baptized by water brought in a pitcher, (*urceo allato*,' De Rubus Eccles. c. 26, so Thomas Aquinas (fl. 1250) in Summa Theol. III., Ques. 66., Art. 7, says : 'It is safer to baptize by the mode of immersion, because this has common usage in its favor.' But these very words show that a different usage was coming in, and that Aquinas did not look upon it with any strong disapprobation. In the Statut. Synod. Leodiens., anno 1287, c. 2, the mode of baptism is prescribed, and it is there said, 'That danger in baptizing may be avoided ; let not the head of the child be immersed in water, but let the priest pour water three times upon the head of the child, with a

basin, or some other clean and decent vessel, still holding the child carefully with his hands.' The Synod at Cambray (Stat. Synod. Eccl. Camerac. an. 1300, de Bapt.) say : 'That the danger in baptizing may be avoided, let not [the priest] immerse the head of the child in the water, but, when he baptizes, let him pour water thrice upon the top of his head, with a basin or other clean and decent vessel.' And in the same way run other decrees of councils about this time ; while some are even still more liberal, permitting baptism to be performed either by immersion, affusion, or sprinkling."

Let us add to this the testimony of Sir David Brewster in the Edingburg Encyclopedia, a work purely scientific, and which can not be suspected of any bias toward the Baptists. His language is as follows :

"The first law for sprinkling was obtained in the following manner : Pope Stephen II. being driven from Rome by Astolphus, King of the Lombards, in 753, fled to Pepin, who, a short time before, had usurped the crown of France. While he remained there, the monks of Cressy, in Brittany, consulted him, whether in case of necessity, baptism performed by pouring water on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact should be allowed, which, however some Catholics deny,

yet pouring or sprinkling was admitted *only in cases of necessity*. It was not till the year 1311, that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In this country, [Scotland,] however, sprinkling was never practiced in ordinary cases till after the Reformation ; and in England, even in the reign of Edward VI., trine immersion was commonly observed. But during the persecution of Mary, many persons, most of whom were Scotsmen, fled from England to Geneva, and there greedily imbibed the opinions of that Church. In 1556 a book was published at that place, containing 'The form of prayers and ministration of sacraments, approved by the famous and godly-learned man, John Calvin,' in which the administrator is enjoined to take water in his hand and lay it on the child's forehead. These Scottish exiles, who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin ; and returning to their own country, with John Knox at their head, in 1559, established sprinkling in Scotland. From Scotland this practice made its way into England, in the reign of Elizabeth ; but was not authorized by the established Church." (Article *Baptism.*)

If further testimony confirmatory of these two prominent historical facts, *viz.*, that the baptism of the first Christians was dipping, and

that this was *changed* to pouring and sprinkling in these countries which submitted to the authority of the *Pope*, and among those denominations which have derived their supposed baptism from the Roman Catholics, it may be found in the gradual change of the apparatus of baptism as described or referred to by writers in different ages. Thus, up to the middle of the third century, as we learn from Justin Martyr, and Tertullian, and others, the primitive Christians continued to baptize in rivers, pools, and baths. (See ROBINSON'S HISTORY OF BAPTISM. London Edition, p. 58.)

But we have said enough. He who pretends to be a *historian*, or who professes to represent the teaching of *history* upon this question, must admit that dipping was the baptism of the first Churches, and so far as possible the only baptism which they admitted or recognized. He must admit that they, the ancients, who lived in the days *immediately* after the apostles, and who spake and wrote the *same language* which the apostles used, understood these holy men of God to teach and show that the baptism commanded by Christ *was immersion* in water. And if it was not so, in fact he must explain how it could happen that dipping was all at once introduced among all the Churches in a single generation, without any command, and without exciting any opposition or remark, and how it came thus suddenly to

be regarded and observed as *the command of Christ*, which could only be substituted by something else, in case of most imperious necessity. And even this, so far as we can learn, not until after baptism had come to be regarded as an essential to salvation, that he who died unbaptized, was believed to die unsaved.

That man or minister, of whatever sect or denomination, who now takes it upon himself to assert or insinuate upon historical grounds that the dipping was not regarded by the first Churches as *the act* which Christ required in his ordinance, and which must, if *possible*, be observed by all the baptized, must be regarded as either an ignoramus or a deceiver, and in either case unworthy of regard. Either he is so much a fool as to suppose his unsupported word will be received right in the face of that of Wall and Stuart, Mosheim and Neander, and other of the most learned and most reliable historians, or he is so much a fool as not to know that he is denying the most authentic records of the past. If not thus a fool, he is so much a *willful deceiver* and perverter of the truth, that he seeks, by known falsehoods, to blind the eyes of honest inquirers after truth.

The limits of this little book, already larger than we intended, shut out our Facts on Infant Baptism and Communion. We may give them hereafter in another volume.

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